

HS  
164  
.B6



THE SHORT LINE SERIES

---

Thousand and One Objections

—TO—

SECRET SOCIETIES

BY

REV. J. W. BOOK, R. D.

Revised and Enlarged by  
REV. FERREOL GIRARDEY, C. SS. R.

---

NEW EDITION

---

164  
ST. LOUIS, 1911  
Published by B. HERDER  
17 South Broadway

FREIBURG (Baden)  
GERMANY

LONDON, W. C.  
68, Great Russell St.

45198

THE SHORT LINE SERIES

---

Thousand and One Objections

—TO—

# SECRET SOCIETIES

BY

REV. J. W. BOOK, R. D.

Revised and Enlarged by

REV. FERREOL GIRARDEY, C. SS. R.

---

NEW EDITION

---

ST. LOUIS, 1911

Published by B. HERDER

17 South Broadway

FREIBURG (Baden)  
GERMANY

LONDON, W. C.  
68, Great Russell St.

NIHIL OBSTAT.

St. Louis, May 22nd, 1902.

F. G. HOLWECK,  
Censor theologicus.

---

IMPRIMATUR.

St. Louis, May 23rd, 1902.

† JOHN J. KAIN,  
Archbishop of St. Louis.

45198

HS 164  
. B 6

## CONTENTS.

	Page.
PREFACE .....	5
CHAPTER I. —Name and Object of Secret Societies.....	7
CHAPTER II. —Secrecy and Oath.....	16
CHAPTER III. —Chaplaincy .....	31
CHAPTER IV. —The Bible.....	35
CHAPTER V. —Religion .....	38
CHAPTER VI. —School, Church and State.....	52
CHAPTER VII. —Christianity and the State.....	64
CHAPTER VIII.—Excommunicated Societies— Forbidden Societies.....	82





## P R E F A C E.

---

Encouraged by the liberal patronage I received both as to the SHORT LINE TO THE ROMAN CATHOLIC CHURCH and as to the SIDE SWITCHES OF THE SHORT LINE, I appear before a generous public with THOUSAND AND ONE OBJECTIONS TO SECRET SOCIETIES.

My success is largely due to the *Press* and the *Clergy*: the former introduced me to the latter, who in turn patronized me freely; no doubt not unfrequently at a personal sacrifice. To the one as well as to the other I shall attribute success in the future.

This booklet I write for the following reasons :

1. This is an age of *Unions* and *Combines*.
2. At every step Catholics are importuned to affiliate themselves with one or more.
3. Our people are frequently tempted to do so; not from sinister motives, but because they fail to see the dangers to which they expose themselves.
4. Those having charge of souls, as a rule, find their time too limited to stop and point out the dangers to every one about to fall overboard.
5. In this pamphlet—I might call it a nutshell—all objections, usually only platitudes, brought against the Church on account of her attitude towards SECRET SOCIETIES, are answered in a simple and popular manner.

THE AUTHOR.



# SECRET SOCIETIES.

---

## CHAPTER I.

### Name and Object.

*Thomas:* I come to your Reverence this evening on a very important mission, a mission that seems to engross in our day the minds of the American people. However, Father, I do not wish to monopolize your time; do tell me, are you at leisure just now?

*Father:* I am, sir; especially if your mission is of so much importance.

*Thomas:* Well; it is of great interest to me as well as to some of my friends. You see, Father, we are just starting on the voyage of this life, full of *ups and downs*. Of course, *competition is the life of trade*, but too much of it has a depressing influence on a young man wishing to keep up with the progress of this great world. One man is not the world: we need mutual assistance; therefore, we meet face to face with *combines, trusts and societies*. By the way, Father, I think the Catholic Church is too strict in some things, for instance, as to *secret societies*. *Only good men belong to them*; they are *charitable* institutions and the members *help each other in business*. To tell the truth, I am getting more liberal on some questions; though, far be it from me to live or

die anything else but a Catholic. Father, what do you think about the propriety of joining one or two secret societies?

*Father:* You take me by surprise, Thomas, I have always looked upon you as a man of correct principles and well-grounded faith. But, I see you are dyed in liberalism and your faith is becoming very unsound. To be *liberal* in assisting the poor, the orphan and the widow is a noble and Christian trait; on the other hand, to be *liberal* in receiving or rejecting truths revealed by God is nonsense pure and simple. How can you for one moment believe that God speaks to you through His divinely instituted Church, and then presume to weigh His words in the scales of human reason to see whether they should be accepted or rejected! This would be unpardonable conceit in you and a gross insult offered to your Maker, and this is the sum and substance of a *liberal* religion. You, Thomas, must have moved in the society of those, who are very narrow-minded or whose education has been sadly neglected. They are superficial thinkers; they have learned by heart a few bombastic and meaningless phrases, which fill them to overflowing. To follow these men blindly is to act the part of an ape. You are a man; therefore act in a manly manner. You have much more right to weigh their words than they have to weigh God's words. Weigh them and weigh them well — give each word its full meaning and its full force, and you will not be considered *liberal* by the world.

*Thomas:* I know Father, "not everything that

glitters is gold ;” but, we must give our neighbors due credit. Many things in secret societies commend themselves to Christians in general and even to us Catholics.

*Father*: It is surely not the name?

*Thomas*: Well, what objection could you have to the word Freemason?

*Father*: Its a misnomer. Members of freemasonry are never *free* and seldom *masons*. They absent themselves from home—they spend hours at the lodge-room—they return late at night to wife and children who ask impatiently : “Papa, what have you been doing so long?”

“Dear wife and beloved children, please, do not insist on an answer to this question. You see, I am not only a *mason*, but am also *free*, though I have taken an iron-clad oath never to breathe to you my wife and to you my sons and daughters, what I know and do.” Thomas, is this freedom?

Furthermore, most members of this society are not *masons* at all. They are clerks, book-keepers, teachers, preachers, physicians, lawyers, merchants, bankers, tailors and sewing-machine agents ; men who would not and could not handle a trowel. And yet they are pleased to call themselves *masons*. This is humbug. As a rule masons (mechanics) build up ; but, sometimes they are called upon to tear down a building. In the latter sense the members of this organization may be called *masons* with some propriety, for, as we shall see, they are engaged in the nefarious work of tearing down God’s Church.

*Thomas*: What about the name Odd Fellow?



*Father* : The name condemns itself. Odd means queer—*Queer Fellows*. If they consider themselves *queer*, they can have no objections to our doing so.

*Thomas* : I admit, the Free Masons as well as the Odd Fellows have been somewhat unfortunate in naming their organizations. However, what objections could be raised against the Knights of Pythias on this score?

*Father* : One thing is commendable in them ; they show their colors at once ; they exhibit their opposition to Christianity by their very name. Why have they chosen a *heathen* as their patron?

*Thomas* : But, Father, Pythias was full of brotherly love—ever ready to assist his fellow-men.

*Father* : Not exactly, for all his brotherly love was centred in only one man, his bosom friend. However, why have recourse to *heathenism* to find a model of love for our fellow-men, irrespective of race, religion and condition? Has not Christianity produced thousands and millions of models for us to follow? Our orphan asylums, our hospitals, our institutions for the insane, deaf and dumb, our homes for the old and infirm ; all are the fruits of Christianity. To *heathenism* such charitable institutions were entirely unknown.

To tell the truth, Thomas, the devil has his hand in this. He is sharp and shrewd ; he said to himself, the victory is half won, if I only succeed in drawing the attention of men away from Christianity. In the case of these Knights he succeeds well, admirably well. A *heathen* patron

was preferred to a Christian, and that, probably, because the Pythians believe rather in a discriminating philanthropy than in a genuine Christian charity, which extends to *all* men.

*Thomas* : Evidently, the choice was not very flattering to Christians. However we must look at the ways of the world with a certain allowance. Let me call your attention to one more secret society, I mean the Knights of Honor. Surely, there can be no objection to their name. All men, whether Christians or heathens, ought to be men of honor. These Knights tell us only good men belong to their order.

*Father* : They do so, it is true ; and I have been told so by them time and again. But, these men "of honor" have not always due regard for truth, especially when they are concerned. A certain member made the above assertion in my presence, when I knew his wife had been refused credit in his name for a box of shoe-blackening.

We must look at the question from a Catholic standpoint. A man without faith is not a *good* man. "Without faith it is impossible to please God," says the Apostle of the Gentiles. A man who is divorced from his lawful wife and marries another is also a bad man. One who will not hear the Church is anything but good, for our Saviour says : "If he will not hear the Church, let him be to thee as a heathen and a publican." As a rule, the most godless men occupy the most prominent positions in these lodges ; scoffers at the Christian religion, like Ingersoll, are received

with open arms, provided they pay their dues. Now, to say that *only good men* belong to them is enough to provoke a smile from every man of common sense.

*Thomas* : You must remember, however, Father, even in the Catholic Church, we have many bad men.

*Father* : Indeed we have ; and for this very reason we never claim that *only good men* belong to us, for the Church, like her divine Founder, strives to bring sinners to repentance. Let the Knights of Honor *go and do likewise*. Thomas, you must not nibble at every bait these fellows throw out.

*Thomas* : I see, Father, you are a stickler on words. We must bear in mind, however, it's not all in the name. The name is to the end what the shell is to the kernel. Look at the end these secret societies have in view.

*Father* : What is the end ?

*Thomas* : To assist each other, to practise charity and *do good* generally.

*Father* : The very answer I anticipated, an answer that misleads, not to say dupes many. Suppose a father at the head of a family consisting of a wife and six children. He gets sick and dies, leaving his beloved in a very precarious condition. The last rites have been performed—it is a cold and dreary winter night—the mourners are poorly housed—the cold blasts of winter force themselves into the little hut—the clothing barely covers their limbs—the repast is anything but sumptuous and the bedding is thin. In this di-



lemma a happy thought strikes the mother—she recalls to mind that the Masonic Lodge, a very *charitable* institution, is just now in session. Surely, she consoles herself: they will come to the assistance of my fatherless children in their forlorn condition. She goes, she hastens, she raps at the door of the lodge, high up in the air, it is true, as if it meant: do not approach us. But she hears steps—Brother ROOFER comes and asks the question; “*who is out there.*” “A poor widow, left by her late husband with six children in the most destitute circumstances. I come to the lodge, known the world over by its great deeds of charity, and respectfully ask for assistance in this sad hour of bereavement.” “My good lady, was your late husband a mason?” “No, he was not; but this *humanitarian* institution, I presume, will succor the sorely afflicted regardless of the ties of affiliation,”

“Madam, having but little time at my disposal just now, I must say you are mistaken. Though our order is a very *charitable* institution, yet, as a rule, we assist those widows only whose husbands have been members thereof. Therefore, under the circumstances, I must beg to be excused—at a later period we may reconsider the matter.”

Thomas, what do you think of this much boasted *charity*. I say it deserves not the name; it is not even philanthropy. Why not call it simply justice? If we render assistance to those only who have brought in their *hard* cash in the shape of monthly dues, we do nothing more than

return to others what in justice belongs to them. As well might an insurance company claim to be a charity-dispensing institution. What is true of the Free Masons may be said of all other secret societies. How different is Christian charity, so universal, so disinterested, so self-sacrificing! "And if you do good to them that do good to you, what thanks are to you?" (Luke 6, 33.)

*Thomas:* Father, again I must consider you somewhat extreme. What would become of the treasury, if, excuse the expression, every Tom, Dick and Harry could lay his hands on it? Self-protection is the first law of nature. For instance, your C. K. of A. Branch protects the treasury as well as the masons do. And were they not to do so, it would soon become bankrupt.

*Father:* The C. K. of A., unlike secret organizations, does not pretend or boast to be as charitable as *humanity is broad*.

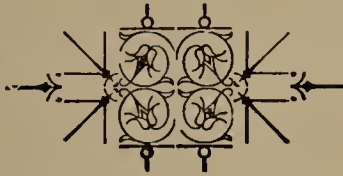
*Thomas:* We often read of Free Masons, for instance, making liberal donations to cities, visited by great plagues, such as the yellow fever.

*Father:* We also read of other people doing this; business men, for example. We know also how the Catholic Clergy and Nuns do more than this, for they sacrifice their lives for the victims of contagion without distinction of friend or foe or of religion.

*Thomas:* Some secret societies have orphan asylums.

*Father:* I admit, there are a few institutions of this kind. Furthermore, it would be too bad if

they had none at all, especially after their boasting so much about *humanitarianism*, *philanthropy*, *charity* and *brotherly love*. On the other hand, the country is dotted with Catholic benevolent institutions, such as hospitals, orphanages, foundling houses and homes for the old and infirm. Without having recourse to the *cover of darkness and secrecy* we attend to the wants of our fellow-men in broad daylight.



## CHAPTER II.

### Secrecy and Oath.

*Thomas:* By *cover of darkness* you mean, I presume, *secrecy*, to which the Church is so much opposed. However, in this world *secrets* are very common: we have family secrets, business secrets, professional secrets, and, by the way, secrets even in the Church; take for instance the great secret of the confessional.

*Father:* There is nothing alarming about a family secret. Even if the end and means should tend to one or other unlawful object, there would be as many divisions as there are families and, consequently, neither Church nor state could be imperiled: *In union there is strength*. Furthermore, who ever heard of a family taking an iron-clad oath to keep a secret?

Business secrets are equally harmless. What objection could be raised to a *mark*, by which the store-keeper recognizes the value of his goods? His memory is not supposed to be better than that of other people.

As to confession, it is a secret, and not a secret; an inviolable secret as to the confessor, but not so to the penitent. In other words, *Thomas*, *you* may tell what *you* have revealed in the confessional. Tell me, did you ever take an oath not to do so?

*Thomas:* No; no priest ever exacted this of me. On this question I am mistaken. What holds good for the confessional, however, may not take quite so well with benevolent organizations. You see, Father, what is every body's business is nobody's business. Secrecy is almost indispensable—a lodge room is not supposed to be a public hall, frequented by any one who may choose to do so at the expense of the initiated. Catholic Knights themselves object to this; at least, we never hear of outsiders attending their meetings.

*Father:* In this respect, it is true, the C. K. of A. are not troubled, though they transact business with open doors. In civilized countries people, as a rule, have so much politeness that they could not be induced to impose upon others—they *mind their own business*. Suppose, however, some one were to attend the meeting uninvited, no disturbance would be raised by the members as long as he behaved himself. They are not engaged in a nefarious work; consequently, they have no reason to shun the light like thieves who are lovers of darkness. And, moreover, their very constitution requires them to obey the Church.

*Thomas:* But, Father, there seems to be a charm about secrecy—it cements one member to the other—discard it, and the best organized society will fall under its own weight. Therefore, it is a necessity.

*Father:* Either the end of a society is good, or it is not; if it is, it will recommend itself; if not,



the society ought to fall, and the sooner, the better. Take the Catholic Church—she is spread over the face of the earth—she has seen the mightiest empires fall—she is the best organized institution in the world—her doors are open to every nation under the sun—the powers of hell itself prevail not against her; she is a standing proof that a society can stand without *secrecy* and iron-clad oaths.

By the way let me remark, *secrecy* is only incidentally forbidden; for, if the *end* be laudable and the *means* to attain this end lawful, secrecy of itself would make no society objectionable. On the other hand, if both, the one and the other, be good, why conceal them? Why not throw the doors wide open that the world may see and assist in the promotion of the good work? By a divine right the Church has charge of souls and, consequently, she has a right to know *what* they are doing and *how* they are doing it. But, how can she judge of the lawfulness of an act, if it is not submitted to her judgment? As a rule, people like to speak of and hold out in bold relief a good thing; if, however, they band together with the avowed purpose to conceal the *end* and the *means*, there is grave reason to believe that the one or the other, if not both, is immoral and consequently reprehensible.

All that the Church requires is that the end sought for be legitimate, and the means to attain that end be sanctioned by God's law. Now, surely every Catholic who knows anything of his religion must be aware that no man can lawfully

form an association or enter into one for a sinful or wicked purpose. And it is equally certain that no matter how good the end may be, or how desirable, the Church can never sanction wicked or unlawful means to obtain it. Notwithstanding the calumnies so often uttered by her enemies, the Church has always held as a fundamental truth, that the end does not justify the means. In this free land every legitimate object can be attained in an open manner. Men can here give full expression to their convictions and aspirations, and labor to attain them in the clear light of open day. What need, then, can there be of secret, oath-bound associations? Something must be wrong in the end proposed, when men, in a free land, must meet in the dark to obtain it. When men shun the light and seek darkness, it is a proof that their works are evil.

*Thomas:* I notice, Father, you refer quite frequently to the oath taken by the members of forbidden societies. You must be aware, however, that many lodges do not administer an oath at all — the members simply promise “upon their word of honor” to refrain from divulging the secrets entrusted to them. Is there anything wrong in this?

*Father:* Hardly, especially, if the *end* and *means* be good. But, how will the Church know this, when the Brothers mutually pledge themselves not to make any revelations to the *profane*? Practically, therefore, the pledge may do as much harm as the oath. At any rate, it is very unmanly to make blind promises — it is cowardly.

Sensible men wish to know what obligations they take upon themselves before they make any promises. At least, they do this in every other walk of life. Strange to say, that men will permit themselves to be *blindfolded* in this one particular—they pledge each other something of which they are supposed to know nothing. I repeat it, it is not manly, it is unreasonable.

*Thomas*: I see the point, Father. Permit me to ask: Is it sinful to take an oath administered in a lodge-room? No one disputes the right of the Court administering it.

*Father*: An oath should be administered by lawful authority, be it civil or ecclesiastical, and taken only for grave and sufficient cause, for we read: "Thou shalt not take the name of the Lord thy God in vain." Who has empowered these secret societies to prescribe and exact oaths? And especially oaths directly opposed to the laws of God, which forbid all rash, unjust and unnecessary oaths. "Swearing, or taking an oath, is calling God to witness that we speak the truth, or that we will keep our promise," says our catechism. What truth is the applicant for admission into such societies, to speak, or what promises is he to keep? Are they good, bad or indifferent? He knows nothing about them.

Therefore, he takes the *name of God in vain* at the very first step; therefore he sins. It is true, in *some* secret societies an oath is not taken; but in most of them it is, or at least an equivalent to one. Take for instance, the Knights of Pythias, and let the late Archbishop Janssens speak:



"The members in masks are clothed in black robes; loud talk or heavy walking must be avoided; the candidate is dressed in a white robe and his eyes are blindfolded; the outer guard is commanded not to converse with him in a frivolous manner. With grave solemnity he is asked whether he believes in a Supreme Being; absolute obedience is expected of him and he takes the oath to keep secret forever, all he may hear or be instructed in hereafter regarding the mysteries of the order. He is made to kneel down by the side of a coffin, containing sometimes a skeleton. He places his hand on the Bible. Members cover him with their lances as a warning of what may happen should he fail to keep the oath. The oath of secrecy refers to things present and things in the future, and is as follows: 'I, in the presence of these true and tried brethren, do most solemnly promise, declare and swear, that I will never reveal to the day of my death and will keep secret all the mysteries, in which I have been or in which I may hereafter be instructed.' He declares the same about passwords, etc., and finishes 'so help me God', and in token of sincerity he must kiss the Bible. Some members pretend that the ceremonies of the order mean nothing; if this be so, then the ceremonies are simply a blasphemous mockery of God, abusing the sacredness of an oath, and of the Holy Bible. But all the ceremonies, preceding and following, clearly show that the order is in real earnest when it imposes this oath on the candidate. These quotations I have made from a ritual of the order lying before me.

The secrets are not allowed to be made manifest 'except it be in a regular lodge or to an authorized officer of the order.' "

*Thomas:* Under this aspect the question becomes more serious.

*Father:* Indeed it does: but this is not all. The candidate of the third rank calls God as witness that "he may suffer all the anguish and torments possible for man to suffer, if ever by word

or sign he exposes the secret work or ceremonies of the order."

Consider for one moment what this applicant does: he obliges himself to work for an *end* unknown to himself, an *end* which may, consequently, be very bad; he obliges himself to make use of *means* which may be very immoral in their tendency, for he "promises to obey all orders that may be given," and the constitutions of said secret societies do not forbid the giving of orders that may be directly opposed to the divine laws, and, therefore, very sinful and even highly criminal; he obliges himself to co-operate with an organization whose supreme court, according to Archbishop Janssens, is the Council of Ten consisting of the King and his nine Counsellors, "from whose decision there is no appeal, whose edicts once sent forth are established law."

*Thomas*: Evidently, this implies that he will yield blind obedience to all commands, whether good or bad.

*Father*: Yes, this and more, too. To surrender one's liberty of action to an unknown leader or law-giver, to sacrifice one's personal responsibility in favor of one who is *irresponsible*, simply because he is *lurking in the dark*: is it not an act of supreme folly? Is not this the most abject and debasing slavery? And "by what authority," asks the same Archbishop, "does the chancellor or prelate of a Pythian lodge assume the right to make a Catholic kneel down, kiss the Bible (most likely a Protestant one) and swear by God that he will keep secret things present and in the

future till the day of death? Pythians, who call themselves Catholics, dilate on the arbitrariness of the Church, which has her power and authority from Christ, the Son of God—and they kneel down and take an oath by order of a man who has no other power or authority over them than that which he assumes.” In short, Thomas, pledges, solemn promises, or oaths of this nature, forcibly call to our mind the executioner of St. John the Baptist. He took a wicked oath and he kept it.

*Thomas:* To me this discussion is getting interesting. If it is not imposing on your good nature, let us consider the Masonic oath. I should like to know something about it, though I must confess, I have my doubts whether the *profane* know anything concerning it. If any society keeps its secrets, I believe Masons do. What say you, Father?

*Father:* Undoubtedly, they try hard to keep the oath from being made public, and for good reasons, because it is a terrible blasphemy. I have no hesitancy in saying that any one who has taken it, is heartily ashamed of it. Of course, this is quite an inducement to keep the secret. In the first place, however, how few are they to whom secrets can be entrusted? Our most intimate friends, as experience teaches, bear watching. Our *intimate* friends also have *intimate* friends. The latter are trusted as much as the former. Men have wives, and wives are not only inquisitive, but also experts at unveiling. Consequently, not to speak of the many malicious

perjurers to be found in this world, there are many avenues leading to the exposition of the secrets. Moreover the Masons have become so numerous and powerful, that they no longer so carefully conceal their oaths, but they permit books containing them to fall into the hands of the profane.

In the second place, the question may be asked: is it not a duty to make the revelation? Either the *end* and *means* of the Freemasons are good, or they are not; if not, the oath is not binding on the conscience. What answer does our catechism give to the question "Are we bound to keep an oath?"

*Thomas*: "Certainly, unless we have sworn, to do evil: in such a case to keep an oath would be to commit another sin."

*Father*: Now, Thomas, are you prepared to say that the oath has never been revealed? that there never has been a perjurer in the ranks of Masonry, or that no one has ever opened his lips from conscientious motives, especially, when the Church's welfare or the State's stability was imperiled by unscrupulous demagogues?

*Thomas*: Looking at the matter in question from this standpoint, the aspect changes materially. But, if you know the Masonic oath, let us have it at once.

*Father*: Before I accede to your wishes, I must remark that Masons are very lavish with their oaths, and these are taken at every step; that there may be a difference as to the wording according to the rite, French, Scottish or Royal Arch (York). Here is a specimen:



"I, ———, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to Him and dedicated to holy Saint John do hereby and hereon (Master presses his gavel or hand on candidate's hand,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry which may have been heretofore, shall be at this time or any future period, communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regularly constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination or legal information, I shall have found him or them, as lawfully entitled to the same as I am myself. I furthermore promise and swear, that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, nor cause the same to be done, on anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same."

*Thomas:* Horrible, indeed! However, what assurance have we that this is one of their oaths.

*Father:* Jacob O. Doesburg, of Holland, Ottawa Co., Michigan, says so: and he ought to know, for among other things he "deposeth" before a

Notary Public that he was a Freemason and that he “very carefully revised the book entitled FREEMASONRY ILLUSTRATED, published by Ezra A. Cook & Co. of Chicago, Illinois. To this he not only signs his name, but gives us the following voucher :

State of Michigan, }  
County of Ottawa, } ss.

Sworn to and subscribed before me this 21st day of October, A. D. 1879.

{ Seal }

Isaac Fairbank,  
Notary Public in and for Ottawa Co., Mich.

If necessary, Thomas, I can give you more sworn affidavits from Doesburg’s own work—here is the book.

*Thomas:* Not at all necessary. Freemasons retort, we cannot believe *traitors* even when under oath, and it seems to me they are right.

*Father:* Although perfect credence cannot usually be given to those who divulge secrets, nevertheless in the case of Freemasonry the sworn testimonies of honorable men, corroborated by many well established facts, are unquestionably true. If the Masons are entirely innocent of these charges, they can easily disprove them by simply producing their ritual. But we need no other testimony than their very ritual to condemn them as guilty of rash, unlawful, horrid and even ridiculous oaths.

Furthermore, Thomas, suppose you knew from your personal experience that a certain, well organized body is secretly plotting against the interests of society, would any sane man call it treason, if you revealed the fact?

*Thomas:* By no means, Father ; however, is it not highly probable that the Masons changed their oath after it became public property, just like they change *signs* and *grips*, from time to time? This again would leave us in ignorance as to the oath.

*Father:* Suppose they have, for this reason, changed the form of their oaths, that would not change the character of Freemasonry, because its oaths would be still unlawful, rash and criminal, since the Masons would take these oaths without lawful authority, would thereby bind themselves to perform what might prove not only forbidden by the divine commandments and contrary to the dictates of their own conscience, but also dangerous to and subversive of all lawfully constituted authority and even of the Church of God and of society itself.

Let us not forget that Freemasonry, in its ordinary form, has thirty-three degrees, and that to the reception of each of these thirty-three degrees is annexed the taking of an oath of secrecy and absolutely blind obedience. If Freemasonry is only a benevolent and philanthropic organization, why are all these secret oaths prescribed and taken? Are they necessary for the performance of benevolent and philanthropic actions? The Sisters of Charity, of Mercy and other religious Orders consecrated to the care and relief of the poor, the sick, the orphans, the aged, and of all the ills that afflict the human family, perform a hundred thousand times more and greater acts of charity for the relief and welfare of mankind than all the

Masonic Lodges in the world, and that without taking a single secret oath. Before taking their vows, these religious know beforehand all their obligations, and do not blindly bind themselves to do either that which they have no idea of, or that which is contrary to the dictates of their conscience or opposed to the laws of God, and their vows are neither secret nor taken in secret, for they are just and honorable, and need not the concealment of darkness. But the Masons need secrecy and darkness for their *benevolent* and *philanthropic* works, and take oath upon oath, binding themselves blindly to perform in the future things of which they have no idea, and which may be repugnant to justice, equity and to their own consciences, if they still have any. If Masonry is honorable, why this secrecy? why these multiplied oaths? Ah! Masonry is something so dark, that it cannot bear the light, that it cannot trust its own members in the performance of its *benevolent* aims without binding them by repeated oaths!

*Thomas:* This may be called swearing with a vengeance.

*Father:* Yes; if this is not "calling the name of the Lord, thy God, in vain," I must confess, I am at a loss to know what it is. Remember, too, the oaths refer to the *future* as well as to the present. In other words this means: it matters not, how wicked our designs may be in the future, how contrary to the dictates of my conscience, I shall give my consent by my silence.

*Thomas:* To me this is an eye-opener—evidently



such reckless swearing is unpardonable in a man who remembers the first lessons of his little catechism. *Ignorance*, of course, *is not bliss*, but, it does seem to me, it will excuse many violating the second commandment at the very first step towards a *secret* Lodge. Besides, we must not lose sight of the fact that the forbidden societies instil religious principles and have *regular* services, prescribed by a ritual in charge of the appointed *chaplain*, etc. Every one knows this and, therefore, it will not do to say, they discard all religion.

*Father*: Ignorance may excuse to some extent, but *gross* ignorance will not do so, especially, in the case under consideration. A man, like yourself, who has studied his catechism, who has attended the Catholic school, who has heard time and again from the Catholic pulpit; "Thou shalt not take the name of the Lord thy God in vain": this man, I say, cannot take the oath in question on the plea of ignorance; if he does, it is gross, culpable ignorance. As to religion, it is frequently hurled into our teeth by these blind votaries of *secrecy*. A certain nominal Catholic had the impertinence to say in my presence and, at a public meeting: "Since I joined a lodge I have more religion than I was wont to have." The truth is, he never before had more than was absolutely necessary to keep his head above water. Now he has scarcely enough to retain the shadow of a claim his forefathers had on a lot in the Catholic cemetery. He used to go to Mass on Sundays and he was in the habit of ap-

proaching the Holy Table once or twice a year. Now he has *so much* religion, that he has dispensed with duties imposed upon us by God Himself.

I know of another whom we had to throw overboard, because he was not worth a straw. He fell into a Knights of Pythias lodge and forthwith he was made chaplain. Give him credit for one thing, however, even as chaplain he never made the proclamation: "Now I have more religion than I used to have." No doubt, Ingersoll himself would accept a chaplaincy in a lodge-room and wear the insignia with becoming dignity.



## CHAPTER III.

### Chaplaincy.

*Father:* By the way who *appoints* the chaplains, whose office it is to administer to the living and dead?

*Thomas:* The Lodge, of course.

*Father:* True; but, whence have its members the authority to *appoint* any one to an office of a religious character? It was the will of our divine Saviour that all men, at all times, and in all places should accept His doctrines and thereby attain life everlasting. "Go ye, therefore, and *teach all nations . . . . teaching* them to observe *all things* whatsoever I have commanded you." (Math. xxviii, 19. 20.) "Go ye unto the whole world, and preach the gospel to every creature." (Mark, xvi, 15.) What a task! However, that the work might be successfully carried on "to the consummation of the world," He commissioned the Twelve as He had been commissioned: "As the Father hath send Me, I also send you." (John xx, 21.) The apostles then were *authorized* to teach the people and the people in turn were bound to obey. "He that believeth, and is baptized, shall be saved: but he that believeth not shall be condemned." (Mark xvi, 16.) "He that heareth you, heareth Me: and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me." (Luke, x, 16.)

*Thomas:* This is undeniable: but who was *authorized* to issue these papers after the ascent of our Lord?

*Father:* Following in the footsteps of their Master, the Apostles did so. “*Separate Me Saul and Barnabas, for the work to which I have taken them. Then they, fasting and praying, and imposing their hands upon them, sent them away.*” (Acts xiii, 2. 3.) St. Paul reminds Timothy of the duty imposed upon him by the imposition of hands in the following unequivocal language: “*I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands.*” (Tim. ii. 1, 6.) In the Acts we read: “*The Holy Ghost hath placed you bishops to rule the Church of God.*” (Tim. xx, 28.) Yes, in writing to the Romans, St. Paul says: “*How shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how can they preach unless they be sent?*” (Rom. x, 14. 15.)

*Thomas:* This is very plain. But, to use the same expression, could the Lodges not *send*?

*Father:* No; because they have not been *sent*. It would be conferring something they have not received. To give, you must have.

*Thomas:* This looks reasonable; however, this is a progressive age, and it seems to me the churches ought to keep abreast with the progress of the world.

*Father:* It is nonsense to talk about *churches*. Christ established but one Church. “*Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it.*”



(Math. xviii, 18.) In fact He could not establish more than one without contradicting Himself, and this would not be *progressive*. In short, truth is not *progressive*—truth remains truth— $2 \times 2$  will be 4 a thousand years hence; as well as it was 20 centuries ago— $2 \times 2$  will never equal 5—to say so would be *retrogressive*. Thomas, do not enlist in the *retrogressive* army, composed of half-witted and half-educated fellows—be *progressive* by complying with the will of God, which is the embodiment of truth and genuine *progress*. To tell the truth, we Catholics are keeping apace with the times. County officers, in our own day, *qualify* before they take possession of an office within the gift of the people. Perhaps the lowest office in the land is that of constable; yet, even he must *qualify*—*be sent*. Every bishop and priest in this great country can show his papers; the former has his from the Pope, successor of St. Peter; the latter from his Bishop; but the *chaplain* has his from the Lodge, which in turn has none to produce: therefore his are null and void; therefore, he assumes a title to which he has no claim whatever; therefore the words of the Highpriest Azarias are applicable to him: “It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God” (II. Paralip. xxvi, 18.) Furthermore St. Paul says: “Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.” (Hebr. v, 4.)

*Thomas:* You must bear in mind that some *Preachers* belong to secret societies.

*Father:* I am well aware of it. But who are *they*? You do not consider yourself authorized to *preach*, and *they* have no more authority than you have. When Christ commissioned the Apostles (and their successors), the *Preachers* were not *there* to receive the papers—they came 1,500 years later. By the way, the Knights of Pythias are not content with an ordinary *Chaplain*: they have a *Prelate*, who leads in prayer. He is the expounder of the Pythian religion and its mysteries, “the expounder of the emblem, symbol or skeleton of their *honored and revered Patron Saint, Pythias* . . . . . he administers the Pythian oath and explains it; he presides at the ceremonies of this religion, and the order so insists on the services of its prelate at the death of members, that it threatens poor widows or relatives not to pay death-benefits unless the deceased member be buried with the prayers and ceremonies of this Pythian prelate.” (Archbp. Janssens.)

You, Thomas, know what a great dignitary a prelate is in the Catholic Church; you also know that every shoemaker, bricklayer and spittoon cleaner may become a *prelate* among the Pythians, and is not this religious mockery? Is it not presumption on the part of the *prelate*, and is it not sinful in you to encourage such unbounded presumption?

*Thomas:* Looking at it from this standpoint, the *prelacy* seems to be out of place. So far as I know, however, the Bible is *the Book* in almost all secret societies.

## CHAPTER IV.

### The Bible.

*Father*: What Bible; the Protestant or the Catholic?

*Thomas*: Now, Father, do not be such a stickler—hair-splitter; you know there is not much difference between the one and the other.

*Father*: I *do* know there is a great difference, and *you* ought to know it.

Let us examine the question more closely :

	Catholic version. No. Chap.	Prot. version. No. Chap.
The book of Esther has	16	10
The book of Daniel has	14	12

This in itself would be quite a difference; but in the Prot. version the following books are wanting altogether :

Tobias,	Judith,
Wisdom,	Ecclesiasticus,
Baruch,	I. Machabees,
	II. Machabees.

*Thomas*: I was ignorant of this fact; however, the difference is immaterial if Catholics and Protestants agree as to the New Testament.

*Father*: But, they do not agree. In the Catholic Bible we read: "Have not we power to lead about a *woman*, a sister?" (I. Cor. ix, 5.) In the Prot. Bible *woman* is rendered *wife*. A wife is al-

ways a woman ; but a woman is not always a wife : quite a difference.

Again ; “Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.” (I. Cor. xi, 27.) Instead of *or* we read in the Prot. Bible *and*. Mark the difference ; if *and* is correct, we must partake of the species of wine as well as of the species of bread ; if not, it is at pleasure or left to the decision of competent authority.

To find many differences of this nature, read Ward’s Errata. Let me call your attention to one discrepancy in the Old Testament, which is very palpable. In Gen. xxxvii, 35, we read : “I will go down to my son into hell mourning.” *Hell* is rendered *grave* in the Prot. version. Evidently Jacob did not mean *grave*, for he was under the impression that his son Joseph had been “devoured by a wild beast.”

*Thomas* : The discrepancy between the two bibles seems to be greater than I was aware of.

*Father* : Yes ; and either the Catholic Bible is true, or it is not ; if it is true, the other is as false as a counterfeit, and apt to deceive, and consequently it is wrong to make use of it. Just imagine yourself in a lodge, where there is a *corrupted* or counterfeit Word of God.

The plain and unvarnished truth is this : most of the votaries of secret societies, especially the more shining lights, do not believe in the Bible.

*Thomas* : Why would they keep it if, as a rule, they do not believe in or are opposed to it?

*Father* : As a bait. They know that people in



general have more or less regard for religion and the Bible, and that recruits would be "few and far between," were not some religious inducements held out.

However, Bro. C. Van Schaick writes in the official Dutch Freemason's Almanac for 1872 :

"As matters now stand, the presence of the Bible on our altars is an empty form . . . . From whatever point of view we regard the Bible, we do not hesitate to declare openly, that in our reunions it is out of place, once and forever ; since the doctrines of humanity now occupy the most prominent positions, and are taught as the best method of ameliorating the conditions of mankind."

*Thomas* : I have been told that Freemasons are required to pay their respects to the Bible.

*Father* : You have been told so ; but it is anti-masonic :

"To require that a candidate profess a belief in the divine authenticity of the Bible or a state in the future of rewards and punishment, is a serious innovation in the very body of Masonry . . . . It is anti-masonic to require any religious test, other than that the candidate should believe in God, the Creator and Governor of the Universe." (Chase's Digest of Masonic Law, page 208.) And yet they will not refuse admission to open atheists!

When the Apprentice's Degree is conferred the following question is asked by the *Worshipful* Master : "What furniture has a lodge?" Candidate : "The Holy Bible, square and compass." The Bible then is a piece of *furniture*. "Every well regulated lodge must contain a Bible, Square and Compasses, which are technically said to constitute its furniture." (Mackey's Lexicon, Art. Furniture.)

I have said enough about the Bible to satisfy the most fastidious.

## CHAPTER V.

### Religion.

*Thomas* : Even if we have good reasons to object to the unauthorized chaplains and to a Bible not approved, we must admit, these various secret confraternities *have nothing against religion* ; on the contrary, they often, and loudly profess it.

*Father* : Those who content themselves with “having nothing against religion” are an *indifferent* class of people ; in other words, they are neither for God nor against God. In this kind of society it is dangerous to move ; for indifference begets indifference. *Thomas*, were I to conduct myself coolly toward you, you would feel yourself slighted, and ere long you would call my attention to it. God, also, is not and cannot be indifferent as to our attitude toward Him. Therefore, Jesus Christ said : “He that is not for Me is against Me.”

As to the *religious* character, it cannot be denied the societies in question. They are well aware that it would be bad policy to declare war openly against Christianity in a country professedly Christian, at least, as long as recruits are necessary. Let me quote right here a Protestant, Professor Blanchard of Chicago :

“Another fact which will very pleasantly appear to the candid searcher after truth, is that these organiza-

tions are religious in character. While this is true of all of them, it is in a marked degree true of Freemasonry and as this organization is the mother and model of other lodges, a detailed examination of its professions and claims in this regard seems needful.

In the first place, the mere looker-on who had never read at all would arrive at the conclusion that Freemasonry was a religious organization. The various Masonic bodies have chaplains, prelates and priests. All of them have what they call an altar. One of them has a baptismal service, by which the children of members of the organization are in a sense inducted into it while yet in infancy. The burial services which are prepared for them in case of death of members of the organization intimate that the person who has belonged to it and died, is sure of the eternity of happiness because of his relation to the order. So clear is the impression that ordinary Masons who have no interest in denying the truth, say without hesitation that a man who lives up to his Masonic obligations is sure of heaven. Or, as they more frequently put it, 'Masonry is good enough religion for me.'

These religious officers and implements, together with the impression produced upon common men by the services of the order, are two proofs that this lodge is religious in character. But the most decisive evidence is contained in the statements of the learned and influential men of the order. For example, we find in Mackey's *Lexicon of Freemasonry*, page 369, an article entitled 'Prayer.' The author says: 'All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution.' Mr. Daniel Sickles, a thirty-third degree Mason, who has occupied many if not most of the offices in the higher bodies in New York State, says in his notes on the third degree: 'We now find man complete in morality and intelligence, with a state of religion added, to insure him the protection of the Deity and to guard him against going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires.'

These words are found in his Free Mason's Monitor, on page 97 and 98."

*Thomas* : I know very little about the Freemasons ; but I have every reason to believe that the Pythian Knights form a religious sect ; they have a Ritual, in which there is a Chapter taken from the Bible ; at their meetings they hold a kind of divine service : the society wishes to instil morality into its members : a *Venerable Prelate* conducts the religious ceremonies ; virtue is exalted, and the love of our neighbor is duly implanted in every heart. Now, Father, you are bound to concede that these are good things and, consequently, these people are not opposed to religion. We must give even the devil his dues.

*Father* : Thomas, your *speech* sounds much better than it is. Let us analyze it. Remember, however, you and I are Catholics, and we must look at the matter in question from a Catholic standpoint ; in other words we must remain consistent. You say, the Ritual contains a chapter taken from the Bible. I ask, from what Bible, the Catholic or the Protestant? We have seen, there is quite a difference between the one and the other. Either the Protestant Version is true, or it is not ; if it is not, as you and I believe, then it is false and counterfeit ; and you, Thomas, lend your influence, great or little, to something that is false, and consequently, opposed to God—the eternal Truth.

You say, they hold a *kind of divine service*. I in turn ask what service? Is it a Protestant service, a Jewish service or a Pagan service? I have my



doubts whether the "Our Father," a prayer taught by the Redeemer of the world, is ever said. I should like to know what per cent. can recite the Apostles' Creed by heart; of course the "Hail Mary" is not so much as thought of; and imagine, if you can, a Pythian *prelate* saying Mass, which is the august sacrifice of the New Law. A divine service or worship not in harmony with the Catholic is false, and therefore unlawful.

You call my attention to the Pythian code of morality. I ask again, what is it? On what is it based? On the *Ten Commandments*? But, how many Knights know the commandments? Even if they do know them, they *only* know them *corrupted*. To convince yourself of this, compare the Protestant Bible with the Catholic—you will find a stumbling block in the very first commandment, which they have, contrary to all common sense, divided into two, in order to forge a condemnation of Catholic doctrines.

You tell me, the love of our neighbor is deeply implanted. Yes, but it is the love of the *next door* neighbor, a Pythian—the Samaritan is altogether overlooked, though our Saviour Himself holds him up as a model for our conduct.

As to the highly spoken-of virtues, what are they? Are they supernatural or merely natural? Is it the virtue of faith? If so, I may ask, what faith? The circumcised, the baptized and non-baptized, and atheists belong to secret societies. All, as far as religious convictions are concerned, may be members *in good-standing*. What a relig-



ious confusion! Is it the virtue of obedience? But, the Catholic Church is ignored. "He that will not hear the Church, let him be to thee as the heathen and publican." Is it the virtue of chastity? But a man may be divorced from *his better half* to-day, marry a more *congenial* person to-morrow and be *chaplain* in any lodge the day after to-morrow. Of course, this is not St. Paul's doctrine, for he says: "To them that are married, not I, but the Lord commandeth, that the wife depart not from her husband: and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." (I Cor. vii, 10. 11.) However, what do lodges care about St. Paul!

*Thomas*: It is astonishing how widely people differ in their opinions. Secret brother-hoods are everlastingly calling our attention to their virtues; you, on the other hand, show that they are devoid of Christian virtues, which indeed every follower of Christ is bound to practise.

*Father*: Yes, and it is amusing, how some *sharks* can get up, address the *best men* of the community in high-sounding words, badly understood, and actually make them believe that the world moves in them and through them, and that they are virtue personified. No doubt, the *Grand Masters* at headquarters must smile, when they see the shekles, monthly dues of the duped, pour into the treasury, out of which they, hurrahing for "our grand order" make the first and the biggest grab. But we are off the track—pardon the digression.

*Thomas* : Father, you are extremely hard to please. When I say, that the secret societies are not opposed to religion, I do not mean, of course, that pure Catholicity is taught in any lodge.

*Father* : And I say, do you wish to be where it is taught impurely? where the wheat is mixed with the chaff, truth with falsehood?

*Thomas* : *Broad* Christianity is gaining ground in this country ; in our day, people like to stand on a *wide* platform.

*Father* : A *wide* platform is a good thing in its place ; but when the platform is so wide, that you cannot find the man you are looking for, it is a source of inconvenience. This is applicable to people imbued with ideas of *broad* Christianity : their religious views are unsettled, their tenets are indefinite and undefined, their pet doctrines of to-day are thrown overboard to-morrow. This is what the world calls *broad* Christianity, which in reality is nonsense. Either God has made revelations, or He has not ; if He has, we are bound to accept them *as* they have been made ; we have no right to widen or contract them. This is reasonable. You may consider me hard to please ; but I believe, and I believe it firmly, that lodges have no more right to talk nonsense than we, the *profane*, have. What do you say, Thomas?

*Thomas* : Nonsense, of course, is nonsense wherever it may be found. But, Father, they tell me, that one of the very first questions put to an applicant, rapping at the door of a secret society is : “Do you believe in God?”

*Father* : This is a very silly question, for it requires but little intelligence to acknowledge the existence of God. However many members do not believe in Him. For instance the Jewish element does not believe in the second person of the blessed Trinity, and He is God. And are not atheists admitted into these societies?

*Thomas* : I am told that all secret organizations believe in a *Supreme Being*.

*Father* : Freemasonry believes in the "Supreme Architect of the Universe." Who is that Supreme Architect of the Universe? Is it God the *Creator*? I must confess, I do not know the masonic meaning of this expression.

*Thomas* : Evidently, it means the *Supreme Being*, to which I just referred—I mean God.

*Father* : In the first place, I may ask : why use such a conglomeration of words instead of the little and simple word *God*, understood by all men, even of the meanest capacity?

In the second place, by *Supreme Architect of the Universe* they may understand a pantheistical God: Of this God you and I would also be a factor; in other words, you would be, having intelligence, quite a respectable piece or part of the *Supreme Architect of the Universe*.

*Thomas* : Father, this would be ridiculous. Do tell me, why do these societies talk so much about religion and a Supreme Being?

*Father* : To hold out inducements to men like yourself, men who seem to be "on the fence," men who are about to turn their backs upon the "One fold and one Shepherd" and fall over into the Freemason camp.

Again let me quote Professor Blanchard :

“Persons, however, who are conversant with the writings on this subject, will understand that while Masonry distinctly claims a religious character, and professes to send those who conform to its obligations to what they call the Grand Lodge above ; the organization is, clearly and distinctively, not only non-Christian, but anti-Christian. This is evident in the first place, from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble, serving and aspires to be useful to others. The religion of Freemasonry is proud, vain and loves display. It is fairly stuffed with such titles as worshipful master, grand master, grand high priest, grand king, prelate, sovereign, etc. . . . .”

The fact that the religion of Freemasonry cannot be Christian again comes out in the membership of the order. A man may unite with the Church and be a bad man, but he must also be a hypocrite, for he must at least profess sorrow for his sins, love for God, love for his fellow-men and a purpose to live a holy life. No church will receive a man unless he so covenants ; but men are received into the Masonic church on the payment of an initiation fee and taking the oath without any purpose expressed or understood to live a holy life. The prayerless, godless, profane, drunken members of the lodges do not break any part of the covenant if they continue in their vices and sins.

In fact, strange as it may appear, Masons seem quite proud to say that pirates, savages, robbers and murderers are members of their order in good and regular standing. The book entitled ‘The Mystic Tie,’ containing facts and opinions



illustrating the character and tendency of Freemasonry, edited by Albert G. Mackey, who is one of the great lights of Masonry and whose *Lexicon of Freemasonry* has already been mentioned, contains we believe something like nine different articles showing that pirates, savages, robbers, murderers, or men combining two or more of these characters, have been Masons in good standing and have promptly recognized their Masonic obligations when called upon to do so. It does not require argument with intelligent persons to show that an organization admitting persons of these classes, without any professed purpose to change their actions, is not Christian.

Still further, explicit statements of the later Masonic writers contradict directly the earliest authors who claim the Masonic religion is Christian. Webb says in the quotation above made, that Christians, Mohammedans, Jews, Buddhists, Pirates, Confucians and pagans in general, are all eligible to Freemasonry.

On page 402 of Mackey's *Lexicon of Freemasonry*, above quoted, under the article of 'Religion' the author says: 'The religion of Freemasonry is pure theism, on which its different members may ingraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry.'

This statement is of high authority, and its purport is perfectly plain. The Christian who joins the Masonic lodge may engraft his belief in Christ on the deism of Masonry, but he must not introduce his Christianity into the lodge, nor



connect his truth or falsehood with that of Freemasonry. (Freemasonry and kindred societies ignore the Christian religion altogether, hence their religion is anti-Christian and false, more false than Protestantism itself.)

The article, 'Blazing Star,' on the 61st page of this same Lexicon, says: 'Formerly the blazing star was said to commemorate that light which appeared to guide the wise men of the East to the place of our Saviour's nativity: but this allusion, however beautiful, interferes with the universal character of Masonry; it is now generally omitted and the blazing star is said to be an emblem of Divine Providence. That is, formerly the ritual of the lodge contained here a recognition of our Saviour, but as this would interfere with the universal character of Masonry, it is to be stricken out. In Chase's Digest of Masonic Law, on pages 207 and 208, the writer says: "The Jews, the Chinese, the Turks, each rejects either the New Testament or the Old, or both, and yet we see no reason, why they should not be made Masons." In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry. It would be something else.'

*Thomas*: In Morris' Dictionary, Article "Prayer" we read:

"Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the hand-books of the Blue Lodge are such as in which all Masons, whatever their religious faith, may unite. In the orders of Knighthood the prayers are as a matter of course strictly and intensely Christian. In the third degree a sublime prayer, adapted from the 14th chapter of Job, is made in American lodges an essential part of the ritual of Raising."—

*Father*: We also read:

"The truth is, that Masonry is undoubtedly a religious institution--its religion being of that universal kind in

which all men agree, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul,—tenets which by its peculiar symbolic language, it has preserved from its foundation, and still continues in the same beautiful way to teach. Beyond this, for its religious faith, we must not and cannot go.”—*Mackey's Masonic Jurisprudence*, page 95.

“The religion, then, of Masonry is *pure theism* on which its different members *engraft* their own peculiar *opinions* but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry.”—*Mackey's Lexicon, Art. Religion*.

Some lodges go a step farther :

“I affirm that the name of God is a word void of sense.”—*Liege Lodge, 1865. A. Neut, XI. p. 287*.

“We must not only place ourselves above different religions but above *all belief in any God whatever*.”—*Ibid*, 228.

“It is only fools who speak and dream still of a God.”—*Ibid*.

*Thomas* : This may be true of European Freemasons ; but not of our people.

*Father* : Archbishop Janssens says :

“The order of the K. of P. first weakens, then destroys the faith of Catholics ; it substitutes the religion of man for the revealed religion of Christ ; it ties a man with an iron chain of oath and obedience to an order, closely allied to the Freemasons ; its chiefs are in good standing in the Masonic fraternity and use their order for a mere pretence by which to draw Catholics to the Lodge and away from the Church.”

*Thomas* : There are *two sides* to every question. From a religious aspect, ceremonies in all lodges may be questionable ; but every convention of men presupposes a ceremonial of some kind. A

deaf and dumb society would be neither instructive nor entertaining. Besides they claim these ceremonies have a deep meaning.

*Father*: Nothing more interesting, especially when the *best men* of the community see the following performance not once, but twice and three times: "And this deponent further saith, that each candidate, no matter what may be his social position, is obliged to submit to the degrading ceremonies, described in FREEMASONRY ILLUSTRATED, consisting in the first or Entered Apprentice degree of stripping the candidate to his shirt and drawers, and exchanging his drawers for a pair furnished him by the lodge, which fasten with strings; the left leg of them rolled up above the knee, the left foot bare, left breast bare, and a slipshod slipper on his right foot, a hoodwink over his eyes and a small rope, called a cable-tow, once around his neck; in the second, or Fellow Craft's degree, prepared the same, except the right foot, leg and breast are bare, and the cable-tow is twice around the naked right arm, above the elbow; in the third, or Master Mason's degree, both feet, legs and breasts are bare, and the cable-tow three times around his body, hoodwinked as before. His shirt is often taken off entirely in the third degree, and is turned around in either degree when it does not open in front. In each degree a horrible oath is taken; the penalty in the first degree being, cutting the throat and tearing out the tongue, in the second, the breast torn open and heart plucked out, in the third, his body severed in twain and his bowels taken from thence and burned to ashes. In the third or Master Mason's degree they pretend to murder the candidate, bury him, and after fifteen days raise him to life on the 'five points of fellowship.'

In each of the Chapter degrees, similar murderous oaths are taken. In the first Chapter degree, which is the fourth degree of Masonry, entitled Mark Master's degree, the candidate is in his shirt sleeves, both sleeves rolled up above the elbows, a cable-tow four times

around his body, no hoodwink; in the Past Master's degree there is no special preparation; in the Most Excellent Master's degree he has a cable-tow six times around his body, but no hoodwink; in the Royal Arch degree, three and only three are initiated at once, have coats off, are hoodwinked and are connected with a cable-tow, wound seven times around the body of each. The conductor of the candidates personates Moses, and a man, the Almighty at the *burning bush*; the miracles of Moses before Pharaoh are mimicked and also the dedication of the second temple at Jerusalem, and they pretend to find the Ark of the Covenant in an underground arch in the rubbish of Solomon's temple. The lodge room is termed the Tabernacle; the highest office, High Priest; the second, King; the third, Scribe; the fourth, Captain of the Host. The pretended ineffable name of God is given as the Grand Omnific or Royal Arch word.

And this deponent further saith that the signs, grips, words and passes, ritual and ceremonies, in general practice in Masonic lodges throughout the United States, are substantially the same, the *work* given in FREEMASONRY ILLUSTRATED being exactly as is practiced in lodges throughout the State of Michigan."

JACOB O. DOESBURG.

STATE OF MICHIGAN, }  
County of Ottawa, } ss.

Sworn to and subscribed before me this 21st day of October, A. D. 1879.

[Seal.]

ISAAC FAIRBANKS,  
Notary Public in and for Ottawa Co., Mich.

This is picturesque. I have the picture before me, Thomas, but you can imagine it without seeing it.

*Thomas*: Silly as these ceremonies may seem, we must not forget that they are very innocent amusements. The blacksmith, the carpenter, the tiller of the soil, the storekeeper, the clerk,



the banker : all stand sorely in need of light recreations and, as long as there is no harm in them, you have no reason to raise objections.

*Father* : I should not have said a word against these ceremonies, had you not called my attention to the *deep meaning* attached to them. However, let us consider the matter more seriously. I say Freemasonry is dangerous to the *school*, the *church* and the *state*.





## CHAPTER VI.

### School, Church and State.

*Thomas:* Proceed, Father, and show how this society is dangerous to our school, the church and the state.

*Father:* The Grand Master of the Grand Orient of Belgium, Brother Eugene Goblet de Alviella, in speaking on the 21st of November, 1886, to the boy and girl students of the free University of Brussels says: "The true science cannot be other than liberal," that is to say Masonic; hence the system of obligatory instruction adopted by Belgian Masonry whose official text is:

"1st. Fathers and widows shall be obliged to send their children to school.

2nd. Suppression of all religious instruction.

3rd. The publishing of the names of unwilling parents in a frame exposed in the guild halls.

4th. Condemnation of such fathers to a fine of one hundred francs, and, in case of insolvency, to hard labor from one to thirty days in improving streets, or from one to five days in prison.

5th. As an extreme measure the child shall be taken from the parental charge."

In 1854 at the time of the feast of the Grand Orient of Belgium on the 24th of June, Belgian Masonry laid bare the four points on which it would be necessary to unite in the fight that was

about to be undertaken for the triumph of Masonic truth :

“1st. Political and religious questions should be the matter for constant action among the secretly allied lodges.

2nd. The lodges ought to be well organized in their mutual efforts at home and with foreign secret societies and in such a manner that they may obey with one common impulse any line of action agreed upon.

3rd. These lines of action agreed upon will form a supreme law, which is not permitted to any one to either examine or discuss. The true Mason should incline before it and submit blindly.

4th. The questions for the order of the day are: the mysterious Masonic influence should have control of the State by one way or another, and the State should have complete control of all arrangements appertaining to the educating of the people and public instruction; private charity should give way to public charity; it is necessary to obliterate from the Constitution religious liberty, especially of the Catholic religion, by restricting speech in the pulpit, and by forbidding people gathering together for a religious object.

5th. This programme must be carried out by force if necessary.”

*Thomas:* There is nothing alarming about speeches made at feasts, especially when many and rich courses are served and when the guests indulge freely in delicate wines.

*Father:* Though this is true to a great extent, yet it is a well established fact that what is in a sober man comes out of him when he is hilarious by imbibing too freely, or emptying a *charged cannon*, as masons would express it. You know, their language is different from ours. With them a glass is a *cannon*; to fill a glass is to *charge a cannon*; to eat is to *masticate*; a plate is a *tile*;

a knife is a *sword*; cheers are *batteries*; banquets are *works* of the table, and to cap it all, an orator does not make a speech, but a *bit of architecture*.

Be this as it may, Masons are not always engaged at *works* of the table, and then they are just as responsible as other people. Therefore let me quote the following from the CHURCH PROGRESS :

“A Freemason publication in Europe, the GAZETTE DU MIDI, lately published a circular which will open the eyes of a certain sleepy class of Catholics to the aims of modern Freemasonry, and the importance these people attach to securing full control of the education of the children in every land. This circular declares that the aim of Freemasonry is to rescue Catholics from the slavery in which their religion keeps them. To accomplish this, Catholic influence must be gotten rid of in the schools, thus :

“Teaching and education in the schools should in an especial manner pre-occupy the brethren. They will keep watch in order that Catholics may be excluded both from educational posts and from all public offices so that the schools of the city as well as the colleges, lycenms and technical institutions may show themselves indifferent or hostile to Catholicism, and all instruction, excluding religious sentiment altogether, may be given on a purely rationalistic basis. The superior schools should be in the hands only of the brethren, or of their allies, the liberals and free-thinkers; the greater the weakness hitherto displayed in the struggle in this direction, the more obvious is it that the time has now come to engage in it with energy and boldness.’”

Again : “In order to show how diabolical are the principles of Masonry in its German home, we append the following extracts from the recent Masonic manifesto against Christian education. Here is what the German Freemasons demand :

'First.—The extinction of all ecclesiastical power and authority.

Second—Complete separation of Church and school. The clergy to have no control or interference in the school; to be excluded from all positions of teacher, inspector or local boards; all religious orders, male and female, to be removed from teaching, and any and all obstacles to be placed in the way of the same being given charge of free-thinking systems having

#### NO AFFILIATION WITH THE CLERGY.

Third.—Abolition of all religious training. Vulgar religious teaching and training produces moral chaos in youthful minds and clouds the intellect of the children; it corrupts and debases man. The development of the mind and reason is retarded, and prevents the elevation and rise of the emotional nature. Therefore, irreligious schools and books, no Bible and no teachers of religion.

Fourth.—The de-christianizing of the family.

Fifth.—Emancipation of women. The establishment of irreligious or secular seminaries for girls in charge of emancipated teachers. Training of the girls to a 'healthful humanitarianism.'"

It cannot be disputed," says the *ENCYCLOPÆDIA BRITANNICA*, "that the German, Dutch, Belgian and French magazines of the craft exhibit a tone which is not favorable to Christianity regarded as a special revelation."

The *POLITICAL DICTIONARY* of Rottek assures us that the society lent its aid to achieve the evil work of the French Revolution.

Guerike, another Protestant historian states:

"Freemasonry has had an undoubted influence on positive Christianity. It has unceasingly labored with its old hammer to beat down the edifice of Faith, that thus the Church of Christ being reduced to ruins, it might erect a new structure, even if this should be no other than a second Tower of Babel." (Tom: 2. p. 553.)



A word to the wise is sufficient. This Thomas, since you still pretend to be a Catholic, ought to satisfy you. But, let us continue our researches. Barruel says :

“The grade of Kadosh is the soul of Freemasonry, and the final object of its plots is the reintroduction of absolute liberty and equality through the destruction of all royalty and the *abrogation* of *all religious worship*.” (Mémoires du Jacobinisme, vol. ii, p. 222.)

Says Lord Plunket :

“I consider an association bound by a secret oath to be extremely dangerous on the principles of the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the King.” (Secret warfare of Freemasonry.)

According to the JOURNAL DE BRUXELLES, 28th of November 1864; the Antwerp Lodge is responsible for the following : “The teaching of the catechism is the greatest obstacle to the development of a child’s faculties. The intervention of a priest in education deprives the children of all moral, logical, and rational teaching.”

*Thomas*: Beyond a doubt, these men, not to speak of certain lodges, have overstepped the bounds ; it must be remembered, however, that the whole order is not responsible for the eccentricities of a few members. The English and American Masons have lately repudiated the French Masons, because these latter have become atheistic.

*Father*: True, the American and English Masons have done so, because they pretend to be respectable, and they, therefore, could not pretend to be so, or gain many adepts, if they avowed



atheism. Yet the English and American Masons never uttered a single protest when their fellow-Masons in Belgium, France, Brazil, Italy, Mexico, and the South and Central American Republics bitterly persecuted the Catholic Church and made iniquitous laws suppressing teaching religious orders and banishing Sisters of Charity, etc. On the contrary, they and their organs have constantly praised the persecuting Masonic governments as liberal and just, and branded the persecuted Catholics as bigoted, superstitious, narrow-minded and behind our age of progress. The iniquitous Bennett law in Wisconsin, which aimed at the suppression of Catholic parochial schools, was, according to the admission of prominent Masons, first concocted in the Masonic Lodges, and then, by means of Masonic influence, passed by the Wisconsin legislature. Masons are essentially the same the world over, whatever be their outward profession of being liberal-minded and friendly.

The ritual for admission of a Scotch Ancient, or a Grand Master, runs as follows :

“Friendship is the sacred bond which unites together all the Brethren of our Craft; for however much scattered they may be over the face of the earth, they all compose only one body, because one is their origin and one their aim; one the mysteries into which they are initiated: one the path by which they are led; one the gauge and measure applied to each and all of them; and one the spirit by which they are animated.” (Eckert, *Die Frage der Staatl. Anerk.*, p. 12.)

*Thomas*: Taking for granted that masonry is masonry from one end of the world to the other,

I apprehend no danger from this source in so great a country as ours. The number of secret societies is legion—new ones are being formed almost every day—the Knights of Pythias, of the Maccabees and a multitude of others are of late origin. For one to watch the manoeuvres of the other with a jealous eye is in the course of human nature. Republicans keep a watchful eye on Democrats, and *vice versa*; thus a healthy equilibrium is maintained and, consequently, the American people are protected against dangerous invasions.

*Father*: Your reasoning seems plausible; but it is void of sound principles. When we are so situated that we must make a choice between two evils, we, of course, choose the lesser. We have seen, I think, the evil tendency of all secret combines. If this be true, it would be immoral to weaken the one by the creation of another—it would be to sin with the intention of doing good, or to steal five dollars from a person to assist a poor neighbor. Theft is theft whether the proceeds be used for holy or unholy purposes.

On the other hand, admitting that some secret societies are worse than others, all are irresponsible. Let me quote what the CHURCH PROGRESS had to say after the Mafia trouble:

—“The killing of the Sicilian unfortunates by an armed mob in New Orleans points to a very forcible moral in regard to the danger of secret societies. The Mafia is a secret society. It is a society organized, we are told, for the purpose of assassination. It is necessarily secret in its constitution and its methods. Naturally enough secrecy and assassination go hand in hand. Secrecy is

always dangerous. Vice and crime always seek secrecy. They avoid publicity, and in self-protection hide themselves from public view. If then secrecy be the natural and proper ally of iniquity, is it not a fair inference that societies which make secrecy an essential and fundamental law are bad in themselves?"

A secret society is always irresponsible. It is not answerable to the law of the consciences of its members. But of what value or restraint is that? Witness the case of the Mafia. Its conscience regards murder as perfectly proper, and its very end and object is assassination. A secret society is, by the very fact of its secrecy, a menace to society.

Some of these societies have been founded for the special purpose of destroying the Catholic Church, and, in order to vindicate their unholy aims, they have recourse to the most barefaced columnies and misrepresentations in order to increase the hatred of bigotry against the Church. The Freemasons of Brazil and of France are proofs of this assertion. In our own country we had lately a sample thereof in the A. P. A.

Think of the following article, printed not many years ago in Sparta, Ill.; under the auspices of the A. P. A.'s:

“ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII.  
by divine Providence, Pope.

To the Jesuits (?), Patriarchs, Primates, Archbishops and other Ordinaries in Peace and Communion with the Apostolic See of the entire World:

For the Temporal reign of the Popes in the land discovered by Christopher Columbus, known as the United States of America.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States and every individual who has taken an oath of loyalty to the United States in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience on or about the 5th of September, 1893, when the Catholic Congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would be a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court; they will then have the same power and efficacy as the presents here.

Given at St. Peter's, Rome, on the 25th of December, 1892, the fifteenth year of our Pontificate.

Leo XIII., Pope."

*Thomas:* This is unpardonable ignorance, and stupidity combined with diabolical malice. Thank God, not many societies have gone to this extent.

*Father:* This is true; however, if you closely examine the matter in question you will find that those secret institutions are like the numberless Protestant sects. They may fight among themselves, but they stand united when an attack is to be made on the Catholic Church; in their estimation she, and she alone is the death blow to human liberties; yet nowhere is liberty so curtailed as in a lodge, nowhere are men less their own masters and more enslaved than in a Masonic Lodge.



*Thomas:* How so?

*Father:* Listen to this quotation from a work of acknowledged authority in Freemasonry :

“The power of a master in his lodge is absolute. He is the supreme arbiter of all questions of the order, so far as the meeting is concerned ; nor can any appeal be made from his decision to that of the lodge. For no misdemeanor, however great, can he be tried by his lodge. \* \* \* This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may now be considered as a settled law of Masonry. \* \* \* He is to be treated with the utmost reverence and respect while in the chair, and his commands must be implicitly obeyed. \* \* \* He has the right of congregating his lodge whenever he thinks proper ; and of closing it at any time that in his judgment may seem best.” *Mackey's Lexicon, Art. Master of a Lodge.*

From this it follows that in a Masonic Lodge the members must obey blindly whatever the master commands, be it right or wrong, be it lawful or highly criminal, be it in accordance with the commandments of God or directly opposed thereto, be it an act of charity or a murder to be committed. No exception is made, and the Mason is not free to refuse implicit obedience to an order, were it given by the Master to commit the most horrid crimes.

“The Mason is obedient to the Master ; the Master and the lodge to the Grand Lodge.”—*Mackey's Lexicon, Art. Obedience.*

The Most Worshipful, explaining the obligations that devolve upon an Apprentice, says : “The first of these duties is an *absolute* silence on all that you may hear or discover among us . . . The third of your duties will be to conform to the General Statutes



of Freemasonry, to obey the particular laws of this Lodge and those of the particular rite practised herein, and to *execute whatever you shall be ordered in the name of the majority of this assembly.*"

The italics are mine, Thomas. Think of the word *absolute*, consider the expression, *whatever you shall be ordered*, recall to your mind the iron-clad oath and remember Morgan's assassination. Then ask yourself the question: are these dupes and votaries of secrecy freemen, or slaves most abject?

Thomas: Your conclusions, Father, based on genuine quotations, are unquestionable; and yet it is hard to reconcile this with the fact that so many honorable men are Freemasons.

Father: That is easily reconciled, for the majority of Masons are just as great dupes as the public concerning the aims and policy of Freemasonry. This fact was admitted by the Arch-Mason, the late Albert Pike. Let me read to you an extract on this subject from "THE LONDON DAILY TELEGRAPH" of April 28, 1875:

"Hard as it is for men to believe that Freemasonry is so diabolical abroad, it is harder still, it is simply impossible, for them to think it other than a mere "friendly society" at home [in England], when thousands well known for their principles, for honor and honesty of purpose in their own circles, have willingly, nay gladly, placed their names on the rolls of its various English Lodges. Englishmen, loyal and Protestant, could never lend themselves or their names to support the ends for which Freemasonry is said to exist; yet many such are actually Masons, and sworn members of that same society which is so numerous and so widespread abroad. That society, then, cannot be the evil it is said to be; or else Freemasonry here is not the same as elsewhere. This latter would appear to be

the general opinion, and to rest upon a basis of something like fact; for the Craft is too wary to overlook the English [and American] love for law and order, too sharp not to recognize in this character an obstacle to its own final success, and too cautious, therefore, to admit any but those who have been well tried and sounded, to a knowledge of its present actions and future aims. Here, as abroad, the multitude of the brotherhood have little more idea of the scope of Freemasonry than the general public has; they are kept at play in the antechamber, like children in the nursery, whilst real business is transacted in the inner chambers by the older members of the family. Men are slow to allow that they can be duped, and it will be no easy matter to get those who have joined the Craft to relinquish their membership, or to deter those from joining who are so inclined, on the strength of what certainly is, to say the least of it, a well-founded suspicion of dark dealings. But the question is not a matter of mere judgment or prudence; it is one of morality and conscience."

So you see, Thomas, a Protestant English daily compares the majority of the Freemasons to children in the nursery amusing themselves with toys and pranks, whilst their elders are transacting in secret important business of which they are wholly ignorant. In our next conversation I will show you that Masonry is opposed to the Catholic Church, to Christianity itself, and that it often renders the law powerless by protecting and screening its members guilty of crimes in defiance of all law and justice.



## CHAPTER VII.

### Christianity and the State.

*Thomas:* Freemasonry claims to allow its members to practise any religion they please without in the least interfering with them. Hence it is very liberal-minded, say they, and is not hostile to any religion.

*Father:* There is in Freemasonry a vast difference between public profession and actual practice. Read the works of Albert Pike, the great authority on Freemasonry and for many years its chief in this country at least, and you will see that it regards Christianity in the same light as Judaism, Paganism, Buddhism and Mahomedanism, that is, as false religious systems, and blasphemously places our Divine Lord and Saviour Jesus Christ on the same level as Confucius, Moses, Socrates and Mahomet. The great and learned Bishop Dupanloup in his "Study of Freemasonry" says :

"In spite of all their caution, the real nature of the Masonic doctrines occasionally becomes revealed to their dupes ; and an instance of this is to be found in the resignation of Frederic, Prince of Orange, second son of William I., King of the Netherlands, who had been chosen on the 4th of June, 1816, as National Grand Master for life of the Grand Lodge of the Hague. The next year he was elected, in the Grand Orient of Brussels, to the Grand Mastership of the Southern—now

called the Belgian—Lodges. Although he had been made acquainted with a very small portion of the impious legendary teaching of the Craft, yet that little was enough. He at once resigned his dignities, alleging the following reasons, of which we here give a short extract: 'I am a Christian, and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic legend of the teaching of my Divine Master, the Son of the Heavenly Father . . . How could I write the history of Thy life, O Divine Jesus, and then call it *the legend of the degree of Rosicrucian*? . . . Right reason and profound reverence bid my pen stop here. Is it possible to degrade this hallowed history so low as to turn it into a mere legend? . . . And can it be that the Brethren of the Craft regard the death of Jesus Christ as a mere parable, and class it among the mass of fictions which are successively set before them? . . . And we further find, to our indignation, ceremonies in connection with the reading of the legend of this grade, which are in direct opposition to the teaching and character of the Son of God and to His holy law.'"

*Thomas*: That is something new to me. I have hitherto always entertained the opinion that Masonry and Christianity did not conflict with each other.

*Father*: But this is not all. In some places the hatred of Masonry against Catholicism is so great, that the members empower their Masonic Brethren to keep the priest away from their death-bed, so that they may not be reconciled to the Church and to God, but that they may die impenitent and be buried without religious rites, but with the Masonic Ritual. We have many examples of Masons watching night and day to prevent the access of a priest to a dying Mason, in spite of his entreaties to have them or some



one else call for a priest. Thus, among many other notable cases, Voltaire, d'Alembert and Victor Hugo died in despair, because their Masonic Brethren who watched by their dying bed day and night, prevented all access of a priest to them in their last moments. I will now read to you a fact in confirmation of my assertion, written by H. B., a retired French officer, to the "PAR-TERRE DE NOTRE DAME," a French Monthly:

"I happened," writes H. B., "to be in Naut, a little town in Aveyron, whilst there I met a poor woman whose advanced age and sad appearance struck me. I soon learned she had lost her only son, and so, wishing to show her my sympathy, I spoke to her of her sorrow. Here is nearly word for word what she told me:—I had an only son whom I fondly loved, and he loved me too. As he was very smart, I kept him at school for a long time, and he used to carry off all the prizes. Perhaps I was too proud of him. He passed a very brilliant examination at Marseilles, and every body predicted a brilliant future for him; so I consented to let him go from me, as I thought it might be for his advantage. When parting I said to him: 'You love the Blessed Virgin, my boy; hence do not fail to remember that she never abandons those who have recourse to her. Do you promise me this, Charles?' And he answered: 'Yes, mother,' so he left me for Marseilles. At first he wrote to me often, and his letters were most affectionate; but by degrees they became more rare until—I wept, I prayed, I waited, but, alas! nothing came. One day, oh! a long time afterwards—I received a telegram which read: 'Come quickly. Your son needs you.' I started at once and was soon at Marseilles. I went to the house where Charles was lodging. The servant who opened the door would not allow me to go up to him. 'I am his mother,' I cried, as I rushed madly upstairs, and in spite of two men guarding the entrance I forced my way into my son's room. Poor Charles, my dearest child, was very ill, indeed, but he clasped



me in his arms, as he said: 'I have implored our Blessed Lady to send me a priest, and it is she who has sent you, mother.' I calmed him, and then he told me what had happened to him. He had fallen into the company of men without faith, had become a Freemason and, like his companions, had sworn to live and die without God. However, when he saw death approaching quickly, he remembered that he was a Catholic. He asked for a priest, but his request was refused. Two of his Masonic Brethren were stationed as sentinels of the demon to prevent a priest from coming near my son; the nurse even refused to bring him one! And thus Charles was dying when he recollected my parting words, and the "Memorare" rose to his lips; he repeated it aloud and unceasingly. A lady, or rather, an angel I should call her, passing by the door of his room, heard him pray. During the absence of the nurse she approached my child, and touched with pity, she sent me the telegram which enabled me to save and free him from his wicked friends. 'Imagine, mother,' he said to me, 'they wanted my body in order to inter it with their ceremonial; they pressed me to sign a paper which would have given it to them. But I did not do that. You would have died of sorrow, mother, if I had.' A priest was summoned, heard my son's confession and gave him the last sacraments. I remained two days with him. At the end of the second day he called me over to him and whispered into my ear: 'Mother, it was Our Lady who sent you here!' A moment later my poor dear boy breathed his last."

*Thomas:* I do not deny that in Europe and Latin America Freemasonry is antagonistic to Catholicity; but it is not the case in our free country, I am sure, for Freemasonry is not every where the same.

*Father:* But, Thomas, the very Ritual of Masonry, as well as Albert Pike, maintains that Freemasonry is the same everywhere; here are the

very words they use: "Friendship is the sacred bond which unites together all the Brethren of our Craft; for, however, much scattered they may be over the face of the earth, they all compose only one body, because one in their origin, one is their aim; one the mysteries into which they are initiated; one the path by which they are led; one the gauge and measure applied to each and all of them, and one the spirit by which they are animated." This is clear, is it not? Let me relate to you what a fellow-priest, Father G., related to me not long ago from his own experience: "A friend of mine," said Father G., "named Waters, a Mason, whom I had several times tried to bring back to the Church, died in July 1873 very suddenly from a sunstroke. The Freemasons had a grand funeral celebration over his remains, his poor wife consenting to it, relying on the assurances of the Masons that they would furnish her with ample means of support. When I mentioned this to Father S., a holy and zealous priest, who since died of yellow fever in a Southern city, he told me that, Mrs. Waters, being a Catholic, would soon be greatly deceived in her expectations, for the Masons, after paying her the promised allowance for a few months, would soon find some plausible pretext for discontinuing it altogether. I replied that I believed he was mistaken, for I relied on their repeated benevolent protestations and assurances. But Father S. told me to wait a few months, and that I should then be convinced that he was right, for he had known many similar cases. Now what

did the 'benevolent' Masons do? How long did they provide for the poor widow of their deceased 'Brother?' Within four or five months poor Mrs. Waters, who was unable to earn a living for herself, and whose husband had for many years helped to fill the Masonic treasury by his contributions, was 'dropped' by them, and until her death, seven or eight years afterwards, depended entirely for support on the charity of myself and other Catholic friends." Remember, Thomas, this is not an isolated fact. But let us proceed. Freemasonry is a conspiracy against the State, for there are most conclusive proofs that it was at the bottom of the horrid French Revolution of 1789, of the revolutions of 1848 in Europe, of all the Italian conspiracies and revolutions of the 19th century, and of the revolutions without number in Latin America.

*Thomas:* I cannot understand this, for often the monarchs of European countries are the Grand Masters of Freemasonry in their kingdom.

*Father:* True, they have been, and, for aught I know, some are still Grand Masters of the Lodges in their country; but this is only to hoodwink and dupe them and the public, as Louis Blanc, one of the most active and leading Freemasons in the 19th century says. Here are his very words, literally translated: "It seemed agreeable to sovereigns—to Frederic the Great (of Prussia)—to handle the trowel and put on the apron. Why not? Since the existence of the higher grades was carefully hidden from them, all they knew of Freemasonry was that which

could be revealed to them without danger. They had no reason for concerning themselves about it, seeing that they were kept in the lower grades (though nominally the highest), in which they perceived nothing but an opportunity for amusements, joyous banquets, principles forsaken and resumed at the threshold of the Lodges, formulas that had no reference to ordinary life,—in a word, a comedy of equality. But in these matters comedy closely borders on tragedy; and princes and nobles were induced to offer the cover of their names and the blind aid of their influence to secret undertakings directed against themselves.” Louis Blanc knew well what he was writing, for no one in his time was more deeply cognizant of and active in the aims and workings of Freemasonry. This baneful society is most expert at defeating by unlawful means the arm of justice whenever there is occasion of shielding from punishment any of its members.

*Thomas:* That may be in Europe and in Latin America, but not in our glorious country.

*Father:* In our glorious country, too, for Freemasonry is the same everywhere, as I have proved. I will prove it to you by unquestionable testimony. Ex-President John Quincy Adams wrote to Edward Livingston: “The Masonic oaths and obligations cannot possibly be made to agree with the laws of our country.” This was proved in the trial of the Masonic murderers of William Morgan, as you can see, if you refer to Thurlow Weed’s statement under oath shortly before his death. Thurlow Weed, the prominent Repub-



lican politician, knew well what he was saying, for he had himself witnessed all the obstacles placed in the way of dealing justice to those murderers. In their address to the citizens of New York William H. Seward and Millard Fillmore said that "the Masonic League tramples our rights under foot, throws overboard the administration of justice, and scoffs at every administration which it cannot control." Let us now read some documents I have here showing how Masonry, to screen its members from condign punishment, maliciously thwarted the course of justice, first in Berlin, then in the English possessions, and, finally, in our own country.

A German officer of justice thus relates his experience of the machinations of Freemasonry against the due course of justice: I was acquainted in Berlin with an aged bookseller, Jean Pierre Petsch who had been initiated in the higher degrees of Freemasonry; he was Master of a Lodge and possessed great influence in the Craft. He had been arrested for criminal bankruptcy, forgery and other great crimes, and had been imprisoned about a year awaiting trial. His wife requested me, for the sake of past acquaintance, to pay her husband a visit a few days before the opening of the trial. In consequence I had an interview with him. Petsch, having a high opinion of my juridical knowledge, asked me what I thought of his chances at the coming trial. I declared that he would be sentenced to at least ten years imprisonment. He replied, smiling: "You forget that I am



Master of a Lodge ; I tell you I shall not be imprisoned a single minute." His trial lasted five days. The dirty wash therein disclosed was so abundant and so disgusting, that both the judges and the audience were convinced that Petsch would receive the highest punishment allowed by the law. On the evening of the fifth day after eloquent pleas by the lawyers on both sides and the charge of the chief judge, the jury retired to find a verdict. They returned in a few minutes with the following verdict : 'Before God and on our consciences we declare that the defendant is not guilty of any of the charges brought against him.' This unexplainable verdict, so directly opposed to all the evidence elicited in the trial, excited the indignation of the audience to such a pitch, that the presiding judge ordered the court-room to be cleared. Before this had been done, the foreman of the jury, a well known bookseller, deputy of the council, and a great champion of liberty and science, left the bench of the jury, and came to embrace and kiss the defendant Petsch ; this was his reply to the hisses of the audience. Neither the judges nor the public had, until then, had the least suspicion that the foreman of the jury was a Brother-Mason of the criminal on trial. At this most unexpected result, I was struck by what Petsch had told me before the trial, saying that he would not receive the slightest punishment. I was anxious to find out how he had felt so sure of his acquittal, and, therefore, went that very evening to inquire. He gratified my curiosity as

follows : 'My hopes of acquittal were grounded on my Brother-Masons ; I knew they would not forsake me. An official of the court, who is a Freemason, acted as mediator between me and my fellow-Masons, for, by virtue of his office, he had access to the jury lists and the jury room. He told me that during the empaneling of the jury a "Brother"-Mason, seated in a certain part of the court-room, would let me know by certain signs which of the persons drawn were Freemasons, so that I could accept them, and challenge those who were not Masons ; and, as my lawyer sat in front of me, I could direct him in the acceptance or rejection of the persons drawn. In this manner we secured eight Masons on the jury and that was all I needed for my acquittal. We Masons have sworn to sacrifice our own life in order to save a fellow-Mason who gives the sign of distress and cries out : 'Help, ye sons of the widow !' As I could not say this in open court, I made the corresponding sign. Those eight Freemasons—two-thirds of the jury, sufficed to acquit against all evidence and against their oath as jurors, their Brother-Mason. I have since then witnessed three similar cases in Berlin, and two of the judges, whom I had made cognizant of the case of Petsch, said to me after those trials—parodies of justice—full of indignation : 'To-day the Masons have again been at work to defeat the ends of justice !' "

In Canon Brownlow's *Life of Sir James Marshall*, Chief Magistrate on the Gold Coast of Africa, is found on pages 47 and 48 the following extract from one of his letters :

“Not long before I arrived, a Portuguese merchant died without the sacraments, a Freemason, as well as a notorious evil liver. He was rich and popular, especially among the Freemasons, and he was a Catholic, and had been tolerably generous in gifts to the Church . . . He died a Freemason, unreconciled to the Church, and whilst he left a poor man’s soul to be judged by God, Père Cloud steadily and firmly refused Christian burial to his body . . . . This refusal to bury a man of position and importance roused the fury and indignation of the Freemasons and their friends . . . They had not yet adopted the open denial of any God, which is the boast of many Freemason Lodges, in addition to the entire ignoring of Christianity and the Christian’s God which prevails in all, and therefore they could not bury him with atheistic or pagan rites of their own, as is now done in France by the Masons. But Père Cloud remained firm, and showed that, however humble and poor the Church was in its earthly circumstances, its spiritual authority and power was from God. The Protestant ministers, at the same time, proved how very opposite their position was, for they were only too pleased to receive the weed thrown out of the Pope’s garden, and buried the excommunicate outcast as one who ought to have belonged to them. As the deceased had no relative in Lagos, his property was placed by my predecessor in the hands of another Portuguese, a man of the same stamp, and a strong Freemason. Of course, his duty was to administer the estate for the heirs at law. After some time the heirs applied to the Court for information about the property, as they had received nothing, nor any accounts. It therefore became my duty to examine into the affair, which ended in my making out a warrant for the apprehension of this precious friend of the deceased, on the charge of his having appropriated every thing he could lay hold of to his own use. But his Brother-Masons got wind of it, and though I did all I could to have him arrested, they managed to smuggle him out of the jurisdiction in a canoe, and had no hesitation in acknowledging they had done so. So I learned that the Fraternity of Free-

masonry included fraternity in crime, and that even when a Mason robbed the property of a Brother-Mason, he was protected by his Brethren from the law."

Now let us see the Masonic doings in the United States. The following is an extract from the "Partisan Life with Colonel John S. Mosby" by Major John Scott of Fauquier, late C. S. A. (New York, Harper Brothers, 1867), Chapter 45, from p. 356 to 360 :

"Early in November (1864) Captain A. E. Richards, with ten men, was sent to the rear of Sheridan's army, then lying between Middletown and Strasburg. From a position near the turnpike, in the course of the day he captured fifteen prisoners, among whom were Captain Brewster, of Custer's staff, and his brother, a lawyer, bound on a canvassing expedition to the army in the interest of General McClellan. There were also among the prisoners a news-boy and a drummer boy. The newsboy had often before been captured by Richards, but had always been released, and on this occasion received the same clemency. The drummer-boy claimed his liberty likewise, and pleaded hard for it; but Richards said: 'No, the drum excites men to battle, but the newspaper is often the source of demoralization and defeat.' As the prisoners, in charge of Dr. Sowers, were passing through Ashby's Gap, they were met by Mosby, who, when informed that they belonged to Gen. Custer's division, determined to retaliate upon them for the death of the Rangers who had been executed at Front Royal. He therefore ordered them to be kept under close guard until his return to Fauquier . . . . . Meanwhile another party of Custer's men had been captured by Mountjoy . . . . . On the day appointed for the execution, the battalion assembled at Rectortown. About 11 o'clock a. m. Mosby arrived, prepared to enter upon his painful task. There were twenty-seven men left after Brewster, the lawyer, was excluded from the lottery, and on the list were the names of two officers—Captain Brewster and a lieutenant of artillery. An



officer was detailed to superintend the sad affair, and Mosby withdrew from the painful scene, saying: 'This duty must be performed for the protection of my men from the ruthless Custer and Powell.' The prisoners were drawn up in single rank, and for each a bit of paper was prepared, but seven only of them were numbered. They were then all put into a hat, and each prisoner was required to draw forth one of them. Those who drew blanks were to be sent to Richmond as prisoners of war, but those who drew numbers were to be hung . . . . . The condemned men were at once set apart and closely guarded. The two officers had drawn blanks, but not so the drummer-boy. His appeals to Captain Richards were now louder and more eloquent than ever, who, touched with compassion, interceded with Mosby for his release. The application was granted, for the boy, in truth, ought never to have been subjected to the lottery. But another had to be substituted in his place, for Mosby remembered the blackened corpses of Overby and Carter as they hung in the parching wind. The prisoners, in cruel suspense, again stood in line, but now only one death-warrant was in the hat. Captain Brewster again escaped, but the artillery officer was not so fortunate. A detail was made to execute the sentence of retaliation, for the condemned soldiers were to be carried to the Valley, and were to be executed in the neighborhood of Winchester. As the party were passing through Ashby's Gap, they were met by Captain Mountjoy, who was returning from the Valley, with an additional supply of prisoners taken from General Custer's command. Among the men condemned to death he recognized the artillery officer and one of his companions to be Freemasons, and on his own responsibility substituted in their places two of his own prisoners . . . . . When the substitution made by Captain Mountjoy was reported to Mosby, he was much offended, and with severity told him he must remember in future that his command was not a Masonic Lodge."

John C. Spencer, one of New York's ablest lawyers, was one of the most active prosecutors



of the Masonic murderers of William Morgan. A letter written by him in 1830, to be found page 35 in "Fr. Semple, Narratives and Arguments," is substantially as follows :

"During a laborious investigation lasting more than a whole year, I became thoroughly acquainted with the workings of this association (Freemasonry) among its own members. Masonry has changed entirely the character of some of our best citizens. Men who formerly would have been foremost in bringing criminals to trial and punishment, have actually become defenders of murderers. Far from aiding in ferreting these out, our best citizens, and even our magistrates and sheriffs, have placed every available obstacle in the way ; they concealed or removed witnesses ; the criminal was helped to escape, or, if brought to trial, was assisted by them in every way possible. Men when called upon to testify, refused to do so, even when their testimony would not incriminate them ; they preferred being punished for contempt, provided only they shielded their (Masonic) Brethren ; others evidently perjured themselves in their testimony ; when sitting among the jury they either secured the acquittal of their Brother-Masons, or obliged the court to dismiss them. The power of Masonry is as great as it desires and needs. It even reached our chief executive (De Witt Clinton, the governor of New York), turning him into an indifferent looker-on. He has revealed (to the Masons) my official and confidential communications, so that all my efforts (in behalf of justice) proved fruitless. In a word, I consider Freemasonry as the direct foe of the government it cannot control. Freemasonry leads to contempt of all the duties of citizenship, as soon and as often as these latter conflict with its interest. It is essentially immoral, since it turns those who have assumed its obligations, into bad men and bad citizens ; it creates unjust distinctions in society ; it gives a certain class of men, that is, its own members unjust privileges and advantages over others who are at least as good and as worthy as they ; through hidden and, I fear, crooked

means it exercises a very powerful influence in our elections. Hence Freemasonry, taken all in all, is far more dangerous to our country and government than any, and even the largest, standing army, and this principally because its movements are secret, and its executive enforces obedience more strictly than is done in any army. Freemasonry has a contempt for law and government, and celebrates its victories in the impunity of its members for crimes committed by them under the protection of the Lodge. These latest investigations (concerning the Masonic murder of Morgan) have convinced every impartial man that government and justice are powerless when they are opposed to this Hydra."

In "Tract No. 12, Anti-Mason's Scrap-book," Judge Dan. H. Whitney enlightens us as to the doings of the Lodges. Judge Whitney was "Worshipful Master" of Lodge No. 60 of Belvidere, Illinois. As a man of honor and judge, he strove, in spite of his Masonic oath, to fulfil conscientiously the duties of his office. In 1852 a Mason, named Sam L. Keith, robbed Ellen Slade, an innocent and defenceless orphan girl, first of her honor, and then with the help of an unprincipled physician, Brother-Mason Woodward, of her life also. The county sheriff, a Brother-Mason, had permitted Keith to escape. But Judge Whitney had him pursued and arrested. His efforts to mete out justice, however, were unavailing, for the sheriff, Brother-Mason Joel Florida, succeeded in smuggling three Masons among the jurors, and, naturally, the verdict was—"not guilty." Judge Whitney had the courage publicly to express his indignation at this flagrant injustice. In a pamphlet he published in 1852 at Kenosha, Wis., he relates that his death had been decreed by the Masonic Lodge; but the

“Brother-Masons” were deterred by the fear of the people from carrying out this “brotherly decree.” He was then accused before the Grand Lodge of Illinois, and avoided expulsion by freely resigning his membership, giving twenty reasons for this step, among which are the following :— Because a Mason has no right to reveal, even as a sworn witness in court, the crime of a Brother-Mason ; and because the greater the crime, the greater also the obligation on his part not to reveal it ; because the Masonic Lodge claims the power of life and death over its members. The Freemasons did not make the least attempt to deny or refute these charges.—J. Blanchard in a public speech at Monmouth, Ill., said that in San Francisco two Brother-Masons refused to testify in court against another Mason, and that one of them openly said to the judge : “You know very well how it is yourself !” During the trial of the Masons for the murder of William Morgan Judge W. L. Marco exclaimed in open court : “What can the courts of justice do, when men (the Freemasons) defy heaven and earth !” Hence I have often heard people of mature judgment and well acquainted with criminal trials, say when they heard of the trial of some great criminal : “Well, if he is a Freemason, he will not be condemned, for either the judge is a Freemason, or his lawyers will succeed, by some means or other to place one or more Freemasons on the jury.”

*Thomas* : That is an exaggeration, for other criminals not Freemasons sometimes escape conviction in spite of the evidence proving their

crime. Moreover, Freemasons do not always escape paying the penalty of their crimes. We have a clear proof of this in the conviction and execution of Guiteau, the murderer of President Garfield, although he appealed repeatedly to his Brethren of the Craft.

*Father* : The case of Guiteau, who died cursing his Brother-Masons for not coming to his rescue, is an exception. He was so unpopular a criminal, just like the murderer of President McKinley, that had the Masons exerted themselves to free him from his well-deserved fate, they would have drawn on themselves and their Craft the indignation and odium of the whole American people ; and this they could not afford to incur without danger of utter ruin. We have no idea of the extent of the power and influence of Masonry in this country to work evil and hamper the administration of justice. Already in 1825, when Masonry had less than 60,000 members in the United States—and now there are more than half a million of them—Brother Mason Brainard made the following boast in a public speech at New London, Conn. : “Freemasonry embraces men of all conditions, men of wealth and talent. Powerful by the effective means known among them, by which they know one another, conceal their secrets and assist each other, Masons are to be found in the legislatures, on the judges’ bench, in every kind of business, in every public undertaking, even in the family circle, in peace and in war, among friends and foes. Freemasonry is now-a-days so strong as not to fear the civil



power or private opposition ; for it possesses the means of knowing at once all the measures taken against it, of counteracting and overcoming them, and even of punishing its opponents." What do you say to that, Thomas?

*Thomas* : Well, I must acknowledge that my ideas about Freemasonry are entirely changed, and I no longer regard it as a benevolent or harmless society.



## CHAPTER VIII.

### Excommunicated Societies.—Forbidden Societies.

*Thomas:* I would like to know whether all secret societies are equally forbidden and excommunicated.

*Father:* Some secret societies are merely forbidden without the penalty of excommunication, whilst others are forbidden under the penalty of excommunication, so that those who join them not only are unworthy of absolution, but remain excommunicated or cut off from the Church until they withdraw from them. Among the justly condemned societies are the Freemasons, the Odd Fellows, the Sons of Temperance and the Knights of Pythias. As the Freemasons are the worst I will give some extracts from Papal decrees against them.

Pope Clement XII. in his Apostolic Constitution "In eminenti" of April 18th, 1738, says of them: "In the associations of Freemasons men of every religion and sect, without respect for natural propriety, bind themselves in a close and impenetrable compact, according to arbitrary laws and statutes, by solemn oath, under the most terrible penalties, to keep inviolably concealed the secret doings of their society. But crime naturally reveals and betrays itself by its own cries. Their very hatred of light is a proof of

their depravity and perversity. Wherefore, bearing in mind the dangers usually resulting from similar conventicles, not only to the peace of the state, but also to the salvation of souls, We have, for these causes and others known to Ourselves, resolved to condemn and forbid said societies of Freemasons, under whatever name or title, and We do condemn and forbid them by this our present Constitution, which is forever to remain in force.”

His successor, Pope Benedict XIV., a man of great learning and esteemed by even Protestants and unbelievers as most charitable and kind-hearted, renewed the condemnation of Freemasonry in his Apostolic Constitution “*Providas*” of March 18th, 1751. Pius VII. did likewise on Sept. 13th, 1821. Pope Leo XII. in his Apostolic Constitution “*Quo graviora*” of March 13th, 1826, renews all the preceding condemnations of Freemasonry, and declares the Masonic oath of secrecy to be wicked, null and void. Pope Pius VIII., in his Encyclical “*Traditi*” of May 21st, 1829, calls attention to the havoc caused by secret societies in the state and against religion, and enjoins on all the bishops to strive to counteract and prevent their evil doings. Pope Gregory XVI., so detested by Masons and infidels, in his remarkable and vigorous Encyclical “*Mirari*” of August 15th, 1832, ascribes most justly to Freemasonry the spread of the novel and monstrous opinions undermining religion, morality and society itself.

Pope Pius IX. issued the strong Encyclical

against Freemasonry “*Qui pluribus*” of November 9th, 1846. In his solemn “*Allocution*” “*Multiplices inter*” of September 25th, 1865, he says : “The Masonic sect has spread so greatly, that it now shows itself everywhere with impunity and raises its head more boldly than ever. We have deemed it necessary to speak again on this subject, because some people, through ignorance, falsely imagine that said society is harmless, and that the members seek only to help their fellow-men in distress and want, and that the Church has nothing to fear from them. But who does not see that this view is wholly foreign to truth? What can be the object of such an association of men of every religion and shade of belief? What is the purpose of those secret meetings and that oath of secrecy so strictly required of every initiate, by which he binds himself never to reveal the doings of the Craft? And wherefore those fearful penalties, to which the initiates devote themselves (or render themselves liable), in case they are ever untrue to their oath? Most assuredly, a society that thus shuns the light, cannot but be both impious and criminal, for, according to the saying of the apostle, ‘he that doth evil, hateth the light.’”

*Thomas* : Speaking of Pius IX., it is said that he was a Freemason.

*Father* : How can you reiterate an objection exploded so often? It is a waste of time to talk about it. Yet let me quote :

“Pius IX., as a vigilant pilot over the vessel of the Church, in spite of the tempest which



assails him in his own person, has spoken in his turn ; and recalling, in his Allocution of the 25th of September, 1865, the warnings given to Freemasonry by his predecessors, he continues thus : 'Unfortunately these warnings have not had the hoped-for result ; and we look upon it, therefore, as a duty to condemn this Society anew ; seeing that, from ignorance perhaps, the idea might arise that it is inoffensive ; that it has no other object but benevolence, and could not ; therefore, be a source of peril to the Church of God.'

It is, in fact, in that illusion that the snare and bait of Freemasonry consists. The Holy Father, after having pointed this out, adds :

'We condemn this Masonic Society, and all other societies of the same nature, and which, though differing in form, tend to the same object, under the same pains and penalties as those specified in the constitutions of our predecessors ; and this concerns all Christians of every condition, rank, or dignity all over the world.'''

In his Constitution *Apostolicæ Sedis*, in the month of October, 1869, Pius IX. condemns *by name* the Freemasons and Carbonari. What duplicity, had he been a member of the masonic order !

*Thomas* : They say, some priests are members in good standing.

*Father* : They say so ; but invariably they fail in giving us the address of any particular individual. If they are members in good standing, why not mention their names ? It is a masonic blind, *Thomas*. Let us now see the teachings of Pope

Leo XIII. concerning Freemasonry and its kindred societies.

In his grand Encyclical "Humanum Genus" of April 20th, 1884, he condemns Freemasonry and other kindred societies. After mentioning and commending the attitude and course of his predecessors concerning this secret society, he says: "There are several organized bodies, which, although differing in name, in ceremonial, in form and origin, are, nevertheless, so bound together by community of purpose and by the similarity of their main opinions, as to make actually but one thing with the sect of Freemasons, which is a kind of centre whence they all proceed and whither they all return." Then after speaking of their oath of secrecy and blind obedience, he adds: "their ultimate purpose is the utter overthrow of the whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their views," and these views, he says, ignore Christianity and all revealed religion. What he says about Freemasonry applies to the Craft, but not so much to its individual members. "Among these," he says, "there may be not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts, nor aware of the ultimate object which they are striving to attain." Then he shows how the Craft has warred against the Church, encroaching on her rights, and wherever it is in power, enacting

laws tending to destroy her influence and robbing her of her freedom, and seeking to bring up the children in ignorance of religion and even in downright infidelity, introducing the curse of divorce and thus striving to sunder the bonds of the family, which is the basis of society, and thus undermining the stability and permanence of society. He then continues: "Therefore, whatsoever the Roman Pontiffs Our Predecessors have decreed in order to oppose the undertakings and endeavors of the Masonic sect, and whatsoever they have enacted to deter or withdraw men from similar societies, We ratify and confirm it by Our Apostolic Authority: and, trusting greatly to the good will of Christians, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the Apostolic See has commanded in this matter." He directs the Bishops and the clergy "to tear away the mask from Freemasonry, and to let it be seen as it really is. . . . Let no man think that he may for any reason whatsoever join the Masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but as the whole principle and object of the sect lie in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful."

*Thomas:* I now see and acknowledge the wis-

dom of the Church in condemning Freemasonry and in forbidding her children to join such a dangerous society. Are there any other secret societies condemned by name?

*Father*: In 1894 the Sacred Congregation in Rome, with the sanction of Pope Leo XIII. condemned by name the Odd Fellows, the Good Templars, the Knights of Pythias and the Sons of Temperance, and also all similar societies. Hence a man who persists in belonging to those societies cannot claim to be a Catholic any more than a Freemason can.

*Thomas*: I have been told, however, that, in consequence of explanations forwarded to the Holy See, a man may yet remain in these societies under certain conditions.

*Father*: When the decree of condemnation against those societies had been made known, there was a great outcry against it among the Catholics who had joined them and among other Catholics professing to be *liberal-minded*, and the most persistent efforts were made by them to have the decree rescinded; but in vain. The Sacred Congregation replied: "This is not a question of mere ecclesiastical law, which does not bind under serious disadvantages, but it is a question of one of the natural and divine laws, and of not giving scandal under that law." In view, however, of the extreme hardship some who for many years had in *bona fide* paid their dues in those societies, would undergo by losing their insurance, if they were at once to leave these societies, the Holy See, without rescinding its



condemnation of said societies, allowed an appeal to the Apostolic Delegate at Washington, but only *in each particular case* wherein *all the four following conditions concur*, viz.: “1. If the Catholic member joined any of these societies *before* he was aware of its being forbidden by the Church. 2. If there be no scandal arising, or if said scandal be removed by the timely declaration of the party in question that his *sole* motive in remaining is to prevent his losing the financial benefits to which he has a claim, and, moreover, that he will abstain from all intercourse with the forbidden society. 3. If the member in question cannot leave the society without serious damage to himself or to his family. 4. There must not be the least danger to himself or to his family of being perverted by the sectaries; and especially the case of sickness or death is to be considered, so that there be not the least danger of an un-Catholic funeral.” No priest or bishop has the power to absolve a member of any of these societies even where all these four conditions concur, but *every individual case* must be referred to the Apostolic Delegate. The cases in which *all* these four conditions do not concur, cannot enjoy the right of appeal to the Apostolic Delegate, but the member must at once break off all connection with the condemned society if he wishes to be considered a Catholic and be permitted to receive the sacraments. In a letter dated November 10th, 1896, the Apostolic Delegate says: “With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolu-

tion is given after the penitent promises to apply to the proper authority for the permission in case he should recover his health.' We must not forget that the individuals appealing to the Apostolic Delegate to remain in said societies on account of the four conditions existing in their case, must be willing to abide by his decision, and that, if the Apostolic Delegate, after due consideration, decides against their remaining in said societies, they are bound in conscience at once to submit to his decision, under the penalty of being cut off from the Church.

*Thomas:* I am very thankful to you for this explanation. But you said a few moments ago that there are also societies that are forbidden although not by name. I would like to have this point explained.

*Father:* No Catholic may join a society that is *similar* to those already condemned by name. The Third Plenary Council of Baltimore in its decrees gives—No. 247—the following marks by which we may know if a society is forbidden by the Church :—“If said society enjoins secrecy to its members in such a manner that it may not be revealed to the Ecclesiastical authority ; or if it requires an oath or pledge of blind and absolute obedience from its members, such a society is to be considered as forbidden, and its members are to be refused sacramental absolution until they actually give it up or seriously promise to renounce it at once. And since the Bishop enjoys not only the right, but has also the obligation of investigating, every society that does not allow

its secret to be manifested to the Bishop demanding it, is to be judged as refusing submission to the very authority of the Church; and the obedience promised therein to perform every thing commanded without regard to its lawfulness, is to be considered as blind and absolute." In No. 249 the same Council says: "If a society appoints for itself a priest (chaplain or prelate) or a minister of worship, who may make use of a ritual and special ceremonies, then the members incur the censures decreed against schismatics or heretics, . . . and the society is also schismatical or heretical." By special ritual or ceremonies are not meant "certain prayers recited at our (Catholic) meetings." Some societies, without being evil in themselves, must be considered as forbidden on account of their having a chaplain and ritual or ceremonial of their own. During the last fifty years many societies have been founded now possessing a large membership. In most cases the founders without any evil intent, copied Freemasonry and previous kindred societies, in prescribing a special chaplain and ritual of their own. If they were to eliminate these altogether, and this they could do without making any essential change in the objects etc. of the societies, there would be no serious objection to Catholics joining them. One of these societies at the recommendation of the late Archbishop Leray of New Orleans did away with their chaplain and ritual, and thus was no longer objectionable and became more prosperous, in being joined by many Catholics. But many of the

new-fledged societies are noviciates for Freemasonry ; that is, Freemasons manage them, and pick out of them for Freemasonry such members as they deem useful for the Craft. In this way not a few Catholics, after spending some years in such a society, not only gradually give up the practice of their religion, but are inveigled into Freemasonry and even become bitter enemies of the Catholic Church. Catholics cannot be too careful in joining societies. They should first make sure that the society they think of joining contains nothing objectionable ; and if after they have joined a society, they discover that it is objectionable, they should at once give it up.

*Thomas*: But suppose I cannot find out before joining a society whether it is objectionable or not, could I be allowed to join it, if I were perfectly willing to retrace my steps, in case I found out later that it was objectionable, or if the Church were to forbid it?

*Father*: Yes, sir ; but, remember, few have the moral courage to *step down and out*. By the time you are thoroughly initiated, have formed new associations and invested your money, you may not, and most probably will not be one of the few. In the first place, give a good example to the younger and weaker members of our Church ; in the second place, do not weaken but strengthen her by your influence, and lastly, listen to the voice of our bishops, who in the divine economy have a right and a duty to teach us, and, consequently, we are bound to hear them,



Pope Leo XIII. in his Encyclical "Humanum Genus," which I have quoted before, says to all the Bishops and clergy: "To your fidelity and watchfulness We commend in a special manner the young, as being the hope of society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools where the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors, and priests having care of souls, use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director."

Let me conclude with two more quotations: one from the Rt. Rev. Francis Silas Chatard, D. D., Bp. of Vincennes, and the other from the Bishops assembled in Council at Baltimore:

"The life of a Catholic thus associating with non-Catholics, in the intimate fellowship called for by the circumstances, makes him critical of the Church and an easy prey to the liberalism of the time, and generates disgust for a devout life. To be sure, where a man is forced to enter upon

such associations, the proximate occasion of coldness and of neglect of religion by fidelity to duty may be made remote ; but the chances are against this. We therefore, most earnestly exhort you, Reverend Brethren of the Clergy, to deter, with prudence, all from joining any of the secret societies not formally condemned, and to throw all your influence in favor of Catholic societies already instituted and approved, or to be instituted with proper approval of the Church. And we bid you, Dearly Beloved Children of the Laity, to hearken to our words, to follow the spirit of the Church. That Church has the spirit of God, and even where she gives no official declaration, she is guided by that spirit and animated with the prudence, which is from Heaven. Under her guidance we walk surely and safely in the path of life everlasting, gathering as we go the merit which is to be our title to eternal reward. May God bless us all with that for which the wise Solomon prayed (III. Kings iii, 9.), a docile heart, obedient to his Spouse, the Church."

In the Pastoral Letter of the Third Plenary Council of Baltimore, addressed to the Catholic Laity, we read (pp. xcvi and xcvii):

"Whenever, therefore, the Church has spoken authoritatively with regard to any society, her decision ought to be final for every Catholic. He ought to know that the Church has not acted hastily nor unwisely nor mistakenly ; he should be convinced that any worldly advantages which he might derive in such a society, would be a

poor substitute for the membership, the sacraments and the blessings of the Church of Christ ; he should have the courage of his religious convictions, and stand firm to faith and conscience. But if he be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society until he is satisfied as to its lawful character.

There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord himself has laid down the rule : 'Every one that doth evil, hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.' (John iii, 20, 21.) When, therefore, associations veil themselves in secrecy and darkness, the presumption is against them, and it rests with them to prove that there is nothing evil in them.

But if any society's obligation be such as to bind its members to secrecy, even when rightly questioned by competent authority, then such a society puts itself outside the limits of approval ; and no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church. The same is true of any organization that binds its members to a promise of blind obedience—to accept in advance and to obey whatsoever orders, lawful or unlawful, that may emanate from its chief authorities ; because such a promise is contrary both to reason and to con-

science. And if a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it, is to be excluded from the membership of the Catholic Church.

These authoritative rules, therefore, ought to be the guide of all Catholics in their relations with societies. No Catholic can conscientiously join, or continue in, a body in which he knows that any of these condemned features exist. If he has joined it in good faith and the objectionable features become known to him afterwards, or if any of these evil elements creep into a society which was originally good, it becomes his duty to leave it at once. And even if he were to suffer loss or run risk by leaving such a society or refusing to join it, he should do his duty and brave the consequences, regardless of human considerations. . . . It is not enough for Catholics to shun bad or dangerous societies, they ought to take part in good and useful ones. If there ever was a time when merely negative goodness would not suffice, such assuredly is the age in which we live. This is pre-eminently a age of action, and what we need to-day is active virtue and energetic piety. Again and again has the voice of the Vicars of Christ been heard, giving approval and encouragement to many kinds of Catholic associations, not only as a safeguard against the allurements of dangerous societies, but also as a powerful means of accomplishing much of the good that our times stand in need of."

THE END.





3 9031 01163566 1

[illegible]

shorter period is specified.

If you cannot find what you want, inquire at the circulation desk for assistance.

